

**UCWANINGO NGOLIMI LWESIGODI
ISICELE**

NGU

VICTOR BAFIKILE NHLUMAYO

**UMSEBENZI OWETHULWA UKUGCWALISA ISIDINGO SEQHUZU LE
DOCTOR OF LITERATURE ESIKOLENI SEZIFUNDO ZESIZULU,
ENYUNIVESITHI YAKWAZULU-NATAL, DURBAN**

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USUKU: JANUARY 2006

SUMMARY

The present research examines the linguistic situation in the Lower South Coast of KwaZulu-Natal where isiZulu is used as the means of instruction and of administration, but IsiCele is used as home language by the Cele clan.

The research was carried out in the areas of Ezingolweni, Emawuleni, Emfakuceba and KwaShonkweni, all being the Cele clans. Places known for use of Tekela and Lala dialects (Nhlangwini, Bhaca, IsiZansi, etc) have been investigated by other researchers.

The research data was collected by asking questions to school leaving learners. The researcher also contacted educators, community leaders to examine the phenomenon such as language contact, language variations and language usage in the situation under investigation. He was also able to compile a sizeable list of lexical and further identified phonological and morphological variation from the standard language. *The picture that emerges from the research is that the people under investigation (amaCele) speak a language with clear connection with their original language, which is isiThonga. The lexicon utilized for the expression of the material culture is however influenced by neighboring Xhosa an element that can be explained by the fact that for several decades the educators for the areas were drawn from the Cape. The material was then tested in taped conversations with elderly oral persons in rural areas.*

In the multicultural and the multilingual situation in South Africa, each wide spread cultural manifestation has a role to play and must be preserved as a treasure. The researcher suggests that ways should be found to encourage speakers of IsiCele to use with pride their language as an important tile in the cultural mosaic that is South Africa. It would be unwise and short-sighted to pursue a policy of blindly imposing Standard Zulu to obliterate the cultural heritage contained and manifested in IsiCele.

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I wish to place on record my sincere gratitude to all those who helped in completion and realization of this thesis, in particular the following people: Dr. N.P. Ndimande. who read meticulously several drafts of this thesis her guidance, penetrating criticisms and insights have greatly helped in enhancing the quality of this thesis.

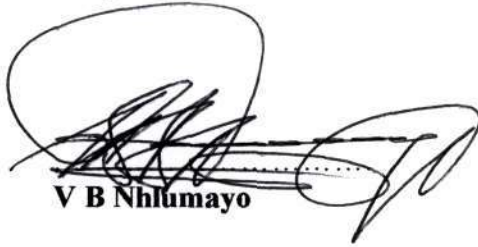
My appreciation goes to Dr E.M. Zungu and Dr S.W. Mpofana who have been a source of inspiration. Dr Zungu is married to the daughter of the late Inkosi Cele of Emfakuceba, he contributed a lot in the pronunciation of IsiCele words.

I am also greatly indebted to all the principals, educators who allowed their schools to participate in the study. I 'm also grateful to all the learners who helped to administer and complete the questionnaires. I would also like to thank the nurses and police who allowed me to visit their place of work. I also want to extend my sincere gratitude to parents and amaKhosi who allowed me to visit their areas and have conducted interviews.

My gratitude is extended to my daughter Senele and Madoda Zondi who kindly typed this thesis and sacrificed for their work.

DECLARATION

I hereby declare that "**Enquiry on IsiCele dialect**" is my own original work, that all the resources that I have used or quoted have been indicated and acknowledged: by means of complete reference.



V B Nhlumayo

January 2006

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ISAHLUKO 1

UKWETHULWA KOCWANINGO

1.1 ISINGENISO

Kukhona izilimi zezigodi eziningana ezikhulunywayo kuleli loMzansi wogu kwelaKwaZulu-Natali. Lezi zilimi zezigodi zihlanganisa isiNhlanguwini, isiMpondo, isiBhaca, isiLala, isiZansi kanye nesiCele.

IsiCele siwulimi lwesigodi olukhulunywa ngabantu besibongo sakwaCele futhi abakhele izindawo ezibuswa ngamakhosi akwaCele. Ikhona nje imithonseyana yalabo abangesona isibongo sakwaCele abalukhulumayo lolu limi. Nakuba abantu bakwaCele besezindaweni ezahlukene, kodwa ukuthi bona bangamaCele oNdosi, bayaziqhenya ngobuzwe babo ngoba bonke bathi bona badabuka kukhokho oyedwa uNdosi. Ngisho nalabo abakhe eMpumalanga-Koloni eLusikisiki, eHlabathi bayasikhuluma isiCele. Imihlangano eyenziwa ngabantu bakwaCele yiyo kanye ebahlanganisayo, neyenza ukuba bakhumbule imvelaphi yabo.

Lesi sahluko, siqonde ukubuyisa umqondo nokuveza ukuthi lolu cwaningo ukuthi luqonde ukuhlalela nokubeka obala mayelana nolimi lwesigodi isiCele. Siqala ngokubeka obala abantu abakhuluma isiCele okuwulimi lwesigodi kanye nocwaningo olwenziwe ngezinye izihlabani ngezilimi kanye nabantu abazikhulumayo. Amagama asetshenzisiwe kulesi sihloko azochazwa ukuze kuzwakale kahle izinhloso nobunzulu balo msebenzi. Ulwazinqubo olutshengisiwe maqondana nalolu phenyo, luhlanganisa bese luveza ngokufingqiwe umsebenzi uphenyo lwangaphandle kanye nokusetshenziswa komtapo wezincwadi.

Izinga lemfundo liphakeme ngendlela emangalisayo kule minyaka eyishumi eyedlule kuleli laseMhlabuhlangene. Lokhu kukhula kwezemfundo kubaluleke kakhulu kwezobuchwepheshe, okuyikhona okudinga abantu abanobuchopho obunzulu emisebenzini, lokhu kufakazelwa nguWilkinson (1981:131) lapho ethi:

Modern technology and science on today's society with its need for development are so great that no pupil dare leave school without, among other things, a thorough mathematical background.

Okuhunyushwa ngokuthi:

Ubuchwepheshe kanye nesayensi kubantu besimanje nesidingo sokuthuthuka kubalulekile kakhulu kangangokuba akufanele kube khona umfundi oshiya isikole phakathi kwezinto eziningi engazuzanga ulwazi olunzulu lezibalo.

Kukho konke lokhu kubalisa, ulimi alubalwa nakubalwa ngoba luthathwa njengento engabalulekile nenganakiwe. Ziningi izifundo esezike zenziwa ngendlela zilinga ukuveza abantu abaqinisekile ngamakhono abo kwezobuchwepheshe nangokuzuzana noma bazuze impumelelo ephakeme. Abanye sebeze bahlahlela izindlela eziningi zasezikoleni nangaphandle kwezikole. Kukho konke lokhu okwenziwe, kuyabonakala ukuthi kuhle, kodwa isidingo semfundo yasekhaya yiyona engugo futhi ewumgogodla wakho konke. Lokhu phela kusho ukuthi ulimi olusetshenziswa ekhaya luba yisisekelo sakho konke. Yebo imfundo yasesikoleni yelekelela lokho okuqalwe kwasekelwa ekhaya.

1.2 ISENDLALELO SOCWANINGO

Isifundazwe saKwaZulu-Natali siyingxenye yombuso waseNingizimu Africa. Lokho kwenze ukuba lesi sifundazwe sibe nawo umthelela womkhqizo kwezomnotho. Impilo yobumpofu, ukuswela, izifo, indlala kube nomthelela wokuba abantu bangakuthandisisi ukufunda futhi baqhubeke nokufunda emabangeni aphezulu emfundo. Kepha ezombusazwe zidlondlobale kakhulu

lokho kulethe ukungezwani phakathi konsundu nonsundu. Lokhu kulethe izinkinga nezinxushunxushu eziholele ekwehleni kwamazinga emfundweni na semsebenzini wesikole. Lokhu kugqame kakhulu ezifundweni zobuchwepheshe emiphumeleni yebanga leshumi, kusayensi, izibalo kanye nakuso isiZulu.

Kulolu cwaningo, umcwaningi ushisekele ukwazi okwenzeka endlini yokufundela phakathi kukathisha kanye nomfundi, nokuthi umphakathi uyibona kanjani imfundo yabafundi babo ikakhulukazi ulimi olukhulunywayo. Lokhu kuletha inkinga enkulu ngoba kuvamisile ukuthi abafundi bangaphumeleli ngemiphumela emihle nencomekayo olimini lwesiZulu. Kuyabonakala ukuthi eminyakeni lapho abafundi befunda, kukhona lapho bekhubazeka khona. Ngenye inkathi kukhona lapho kuthiwa isiZulu asidingeki emisebenzini eminingi uma sebephothule incwadi kaMatakuletshe. Ngalesi sizathu, isiZulu sibizwa ngokuthi “isifundo esingayi ndawo”. Ngalokho-ke kubonakala ukuthi othisha besiZulu banomsebenzi omkhulu emahlombe abo ukusiza abafundi. Akusho ukuthi othisha besiZulu bodwa okufanele babhukule, kepha bonke othisha abafundisa izifundo ezahlukene. Ukungaphumeleli kahle kwabafundi kungabangwa yizinto ezimbalwa. USchlemmer (1981:107) ukubeka ngokuthi:

There are substantial proportions of teachers who are poorly motivated and incorrectly motivated to the teaching profession. There is poor teaching and high degree of passive independence by students on the teachers.

Okuhunyushwe ngokuthi:

Kukhona iqeqeba elikhulu lothisha elingaqondiswanga kahle mayelana nokuthatha ubunyanga bokufundisa. Othisha abafundisi kahle, nezinga eliphezulu labafundi abanganaki lapho kufundiswa. Bayazithulela abafundi bangazi nokuthi lidumephi.

UTollefson (1991:9) ubeka ngokuthi zonke izakhamuzi zinelungelo lokuba zazi ulimi olukhulunywayo lapho kuhlengenwe ngezombusazwe, imfundo noma yingani ngolimi lwabo lomdabu.

Members of the multilingual speech communities have a right to use their language media of instruction.

Okuhunyushwe ngokuthi:

Abantu ezigodini ezikhuluma izilimi ezixubile banelungelo lokusebenzisa ulimi lwabo lapho befunda noma befundisa.

Izinga lokufundisa liphansi kakhulu kanti izinga lokuba abafundi bathule bangaxhumani nothisha lapho befundisa liphakeme kakhulu. UMaurence (1981) naye uyagcizelela ukuthi othisha abangaqeqeshiwe ngokwanele, nezinsizakufundisa ezingekho ezindlini zokufundela kunomthelela omkhulu ekufundeni nasekufundiseni. Ukuxhumana kukathisha nomfundi kuba kuncane kakhulu.

UHolts (1982:48) abafundi baba nemiphumela emibi ngenxa yokuthi bayesaba, badiniwe futhi badidekile. Lokhu kudideka kubantwana kubangwa ngamagama amaningi abawasebenzisayo, abaxakayo futhi angaqondakali ngoba akachazwa ngokwanelisayo ngothisha. Lesi siqiniseko sikubeka obala ukuthi inkinga enkulu isendlini yokufundela uqobo ikakhulukazi ekufundiseni isiZulu.

Nakuba uMnyango weMfundo uzamile ukwenza izifundo zokuvuselela ezithatha izinsuku ezimbili noma ezintathu, kuvuselelwa izindlela ezintsha zokufundisa ukuze kwenyuswe izinga ekufundiseni isiZulu, akukaze kube nemiphumela encomekayo. Lezi zifundo zokuvuselelana zinhle kakhulu futhi zivuselela izindlela namasu okufundisa, kodwa azamukeleki kahle kothisha ikakhulukazi labo abangaqeqeshiwe kahle noma ngokwanelisayo.

Lokhu kubangwa ukuthi isikhathi sokuvuselela siba phakathi nesonto ngezinsuku zokufundisa. Abafundi bahlala emakhaya balahlekelwe ngokufunda. Nabo abaqeqeshayo ngesinye isikhathi bayaye bangayilungisi indawo yokuhlala kwenze ukuba abaqeqeshwayo bahambe amabanga amade.

1.3 IZINHLOSO ZOCWANINGO

Inhloso yocwaningo ukuveza obala ulimi lwesigodi isiCele ukuthi luyaphila ngokuba kulezi zindawo ezilandelayo zikhulunywa, eZingolweni, eMawuleni, eMfakuceba (eMfeni) kanye nakwaShonkweni. Kuvela obala ukuthi isiCele siwulimi oludala futhi olungeke lwashabalala masinyane.

Ucwaningo luhlose ukuveza ukuthi lona ulimi lwesiCele lube namthelela muni kwezinye izizwe zamakhosi akhelene naso. Nokuveza ukuthi izilimi zabamhlophe zona zaba nomthelela muni olimini lwesiCele. Enye inhloso ukuveza iqhaza okufanele libanjwe uMnyango weZemfundo ekuqasheni othisha abazofundisa ezikoleni zasezindaweni zabantu abakhuluma isiCele.

Ucwaningo luqwashisa ikakhulukazi aboMnyango wemfundo ukuthi ulimi lwesiCele luyisenzeko semvelo kuzo zonke izilimi futhi abafundi abakhuluma isiCele bafanele banakekelwe futhi bamukelwe ngokusemthethweni kuzo zonke izindlu zokufundela. Umthethosisekelo ka 1996 waseNingizimu Afrika ubeka phambili amalungelo abantu bonke abakhele leli lizwe. Nabo abafundi banamalungelo abo futhi bakhuselwe nguwo umthethosisekelo. Uma abafundi bekhuluma ulimi lwabo lwesigodi bayahlukunyezwa ngothisha. Bayabashaya, babathethise, babakhace, lokhu akwamukelekile. Lokhu kubenza basizonde isifundo kanye nothisha. Bonke abantu kufanele baphathwe kahle ukuze bakhule ngendlela eyiyona yona.

Umpfumela omuhle wokufundisa, ukwenzelana nokusebenzisana kwabafundi nothisha ezindlini zokufundela eziphephile okuletha ukufunda okukhuthazayo nokwakhayo kubaluleke. Yingalesi sizathu lolu phenyo lukuhlola ukuthi ukuhlangana nokusebenzisana kothisha nabafundi kuhamba kanjani ezindlini zokufundela, nokuthi umphakathi wona ubambisene kanjani nabafundisi

ekufundiseni ikakhulukazi isiZulu. Uphenyo luzogxila kulolu daba ukuze kuphenduleke le mibuzo elandelayo:







1.3.1 IMIBUZO EZOPHENDULWA

- 1 Kungaba ulimi lwesigodi isiCele luyaphila yini kulezi zindawo ezilandelayo:
eZingolweni
eMawuleni
eMfakucela
kwaShonkweni
- 2 Ulimi lwesigodi isiCele lube namthelela muni kwezinye izilimi zamaKhosi akhelene naso isizwe samaCele?
- 3 Izilimi zabamhlophe zona zaba namthelela muni olimini lwesigodi isiCele?
- 4 Ngeliphi iqhaza elibanjwe ngabazali nomphakathi ekuthuthukiseni ulimi lwesigodi isiCele?
- 5 Qhaza lini elibanjwe ngothisha abafundisa ezindaweni zakwaCele ukuthuthukisa ulimi lwesiCele?
- 6 Kukhona yini ukubambisana phakathi kothisha nabafundi lapho kufundiswa noma kufundwa ezikoleni?
- 7 Umnyango wemfundo wenza mizamo mini ukuthuthukisa ulimi lwesigodi isiCele?





Njengalokhu ucwaningo luqonde ukuba lubeze lubuye luhlahlele izinkinga ezikhona ekufundiseni isiZulu, ngakho-ke kuzovezwa ukuhlungwa nokulinganiswa kohlobo lokuhlangana kothisha nabantwana lapho kufundwa isiZulu. Kuzoholela ukuba kutholakale ukuthi kona ukufundisa isiZulu kufanelekile na?

ISIFUNDAZWE SIKAMASIPALA WOGU IZINDAWO ZAMAKHOSI AKWA-CELE



Omasipala

-  Ezingqoleni
-  Hibiscus Coast
-  Umdoni
-  Umuziwabantu
-  Umzumbe
-  Vulamehlo

Izindawo Zamakhosi

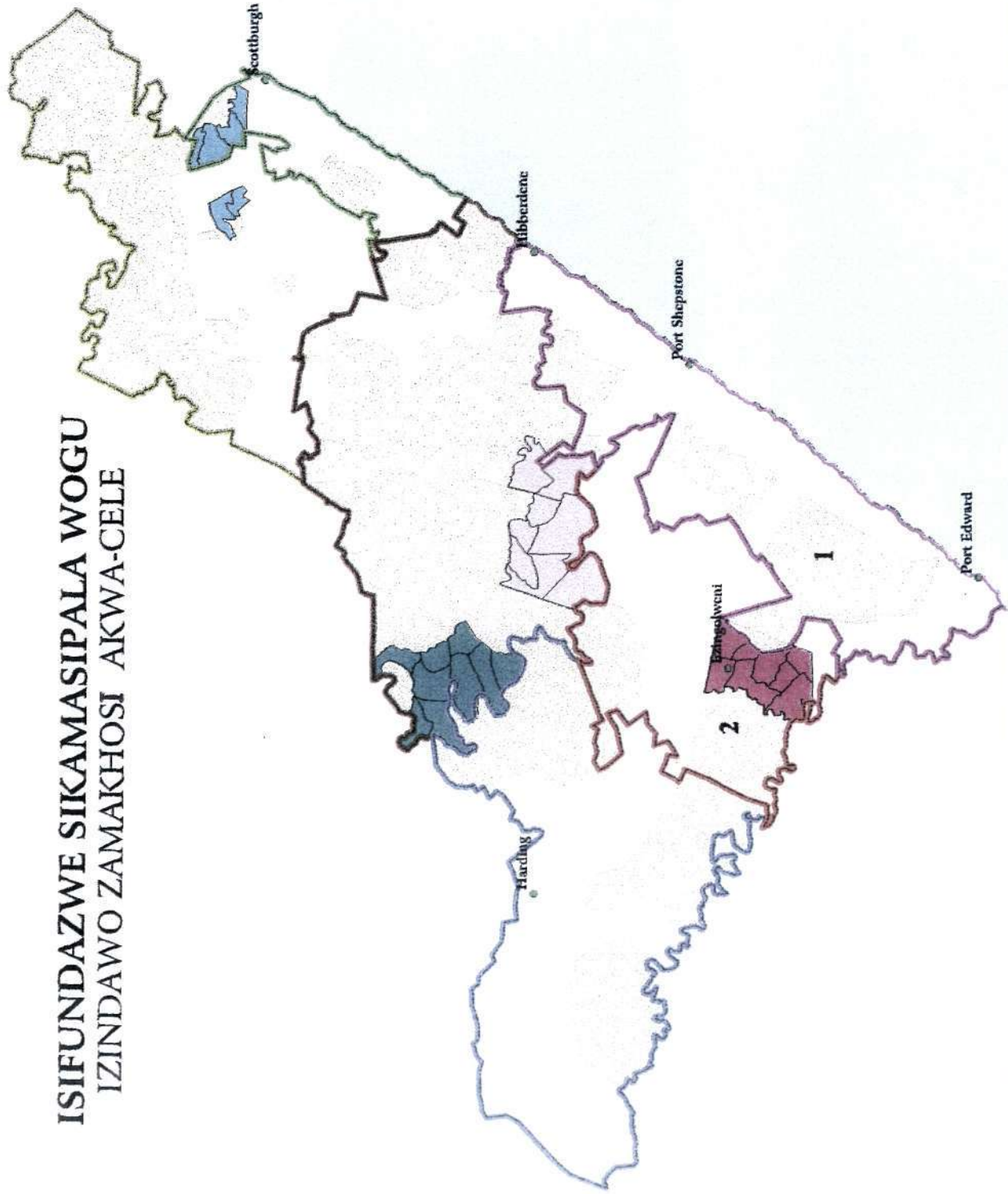
-  Emfeni
-  Emawuleni
-  Shonkweni
-  Vukuzithathe

Other Tribal Areas

-  1 KwaXolo
-  2 KwaMthimude



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1.4 ISIZINDA SOCWANINGO

Lolu cwaningo lugxile ezindaweni eziphakathi kwemifula uMkhomazi kanye nomfula uMzimvubu. Luhlanganisa nezintaba zaseNgele. Lolu limi lwesigodi lusetshenziswa ngabomdabu abahlala eNingizimu kwelaKwaZulu-Natali kanye naseMpumalanga Kapa. Luhlanganisa izindawo zamaKhosi, njengaseShonkweni ngaseMphambanyoni, eMawuleni, kwaDweshula, eMfakuceba ngaseZingolweni, eHadini.

Abantu baseNyakatho kanye nabaphakathi nezwe lakwaZulu-Natali babiza abantu baseNingizimu nezwe ngokuthi bangabantu basezansi. Bakusho lokho ngoba betholakala ezansi nezwe. UKubheka (1979) ubiza ulimi lwabo ngokuthi wuLimi lwesigodi soMzansi noGu lwaseNatali. Umzamane naye (1962:5) ubiza izilimi eziyisiZansi ezinihlanganisela, isiBhaca, isiNhlangwini, isiZosha kanye nesiCele ngokuthi ziyisiZansi.

Lezi zilimi zezigodi zihlanganisa isiBhaca, isiCele, isiNhlangwini, isiZosha kanye nesiZansi. Ziwuhlobo olulodwa nesiZulu ngoba zingomakhelwane baso nakuba ngesinye isikhathi zingavumi ukulandela isiZulu ngokuphelele. Umehluko ubakhona lapha nalaphaya ekubizweni nasekuphinyisweni kwamagama athile. UZungu (1999:69) noMzamane (1962:5) babiza abantu abakhuluma lezi zilimi zezigodi ngokuthi bangamaLala

UGewar (1991) uthi ngenkathi abamhlophe ababesuka eSajonisi (Port St. John) ababefelwe ngumkhumbi bahamba ngezinyawo ngoba babephikelele eDalagubhe (Delagoa Bay), bahlangana endleleni nabantu ababezibiza ngokuthi bangabeZansi ngoba babengesiwo amaZulu futhi bengesiwo amaXhosa. Laba bantu babehlala phakathi kwemifula uMthamvuna kanye noMzimkhulu. Babengabantu ababukelwa phansi ngamaZulu ngoba kuthiwa bayezwana. Nawo amaXhosa ayengabanambithisisi laba bantu ngokupheleleyo.

UNhlumayo (1999:54) uthi leli gama lokuthi bangabaZansi liyabafanela nanamuhla ngoba basabukelwa phansi kwezomkhakha wemfundo kanye nakwezombusazwe. Zonke izinto zentuthuko nenqubekelaphambili zifika kule ndawo sekukade yadlula kwezinye izindawo. Sekwasala abantu baseNhlangwini kanye nabakwaCele kuphela ekutekeleni uma bekhuluma. Le ndawo uBulpin (1961) no-Joubert (1991) Le ndawo basayibiza ngokuthi yindawo engenamniniyo, Lokhu kwakwenziwa ukwedelelwa kwabansundu ababevele bakhile kule ndawo.

1.5.1 UKUCHAZWA KWAMAGAMA

Kulesi sigatshana sizochaza amagama asetshenziswe kulo lolu cwaningo.

1.5.2 IZINGOLWENI

Yigama lendawo lapho kwakhe khona abantu bakwaCele. Akuyona indawo yabo yokudabuka. Banikezwa le ndawo yiNkosi uKani wamaXolo.

UPhandaphansi Cele uma elandisa ngemvelaphi yaleli gama ubeka ngokuthi: Inkosi uMagidigidi esuka phesheya noMzimkhulu wanikwa le ndawo eyabe yaziwa ngokuthi kuseZingolweni. Kwakukhona izilwane ezazinkulu, zesabeka, zihlala emigedeni yale ndawo. Zazinamehlo akhanya umlilo. Zaziphuma ngobusuku zizingele izinyamazane noma lokho ezingadla. Lezi zilwane zabe zibizwa ngokuthi izingololo (Dynassaraus). Abantu babezesaba kakhulu lezi zilwane kwaze kwathiwa igama le ndawo kuseZingolweni (eZingololweni).

Incazelo yesibili ithi kwakuhlala abaThwa emigedeni nasemaweni aseMbeni (Wilson's Cutting) kuze kuyofika eMthamvuna. Yilapho babecasha khona becashela ukubulawa abelungu abaThwa, nendawo yase ithola igama lokuthi kuseZingolweni. Abantu bokuqala ukubiza le ndawo ngokuthi kuseZingolweni ngabantu ngabakwaXolo.

UDoke (1958:38) uchaza igama “ingololo” ngokuthi yindawo yokucasha ngenxa yokuthi zaziziningi izindawo zokucasha abathwa kanye nezilwane lendawo yabizwa ngokuthi kuseZingololweni. Ngenxa yokuthi abantu bakhuluma ngokushesha baweqa ungwaqa oluhlambu u /w/ lokuqala ongu /lo/ kwase kuba seZingolweni.

ibizo	undaweni
izingololo	ezingololo + weni
	ezingololweni
	ezingolweni

Ngiyavumelana nomlandisi wami uma ethi igama elisetshenziswa namuhla elithi kuseZinqoleni, akulona iqiniso eliqanda ikhanda. Ngoba abelungu bafika kamuva seyivele ikhona indawo ebizwa ngaleli gama laseZingolweni.

Ukuthi eZinqoleni babeqonde isikhumulo sezinqola zamahhashi ezazisuka eSayidi, zihlangene nalezo ezazivela eBizana naseHadini. Zazifika zithwele iposi bese zikanisa ubusuku bonke ukuze amahhashi akwazi ukunqampuna ubutshani abuye aphumule. Izinqola ziyashishinga ngosuku olulandelayo zilibhekise lapho bezivela khona zithwele iposi. Leso sikhungo sezinqola sasaziwa ngokuthi kuseZinqoleni. Leli gama elithi eZinqoleni namhla seliyasetshenziswa ngoba nakhu sekukhona uMasipala. Leli gama akulona igama lokudabuka.

1.5.3 ULIMI LWESIGODI

Isizwe esisodwa siyaxhumana sodwa kodwa akunakwenzeka ukuthi abantu abavela ezigodini ezahlukene, bakhulume ngokuzwana okuphelele. Lokhu kubangwa yimfundo, ubudala, ukungaphatheki kahle empilweni nasemoyeni noma yindawo umuntu ahlala kuyo. Isichazamazwi I-Oxford (2000) ichaza ulimi lwesigodi kanje:

The form of a language that is spoken in one with grammar, words and pronunciation that may be different from the other forms of

the same language.

Okuhunyushwe ngokuthi:

Wuhlobo lolimi olukhulunywa ngokohlelo kodwa ukuphinyiswa kwamagama kuthi ukuceza endleleni ejwayelekile yolimi.

UKennedy (1992:786) ubika ngokuthi lolu hlobo lokukhuluma lusetshenziswa ngabantu abangafundile noma abaluhlaza. Uthi:

It is a certain type of speech of the people of the same area which differs from the ordinary way people speak, but this type of speech shows itself that it leans against the common language. What is important is that dialect is a language that has been corrupted because it has been used by careless, unwise and rude people.

Okuhunyushwe ngokuthi:

Kuwuhlobo oluthize lwenkulumo yabantu abahlala endaweni eyodwa kodwa olwahlukile olimi olujwayelekile olukhulunywa ngabantu kuleyondawo kucace luziveza ngokuthi kuvame kakhulu olimini olujwayelekile. Okubalulekile wukuthi ulimi lwesigodi wulimi olonakele ngenxa yokuthi lusetshenziswa ngabantu abanganakhekile, abangahlakaniphile nabangahloniphi.

Angivumelani noKennedy uma ethi ulimi lwesigodi lusetshenziswa ngabantu abangazi lutho, abangafundile noma abaluhlaza. Izwe laseJalimane yizwe elidala futhi eselineminyaka lathola impucuko, nemfundo kanye nakho konke ukuhlakanipha nobuchwepheshe, kodwa nalo leli Lizwe zikhona izilimi zezigodi elisetshenziswayo. Labo abaseduze nomngcele waseFulansi ulimi lwakhona luxube isiJalimane kanye nesiBulvaria lubizwa ngokuthi iFranconian. AmaJalimane aseduze nezwe laseDenmark akhuluma ulimi lwesigodi oluyiFriesiesol, kanti amaJalimane akhelene nezwe laseBelgium akhuluma ulimi lwesigodi okuthiwa yiPlutt.

Ezweni laseNgilandi, kukhona nezilimi ezikhulunywayo okungezezigodi njenge Kokheni (Cockney) kanye nesiJoyidi (Geordie). (Wyed: (1969:263). Amazwe wonke anezilimi zawo zezigodi. Ubakhona umehluko obakhona lapha nalaphaya

lapho abantu bekhuluma nakuba bangaba abesizwe esisodwa. Ukwahlukana ngokubiza amagama noma ukusebenzisa amagama ehlukile, kungaba nomthelela ezilimini ezingomakhelwane.

UCrystal (1985:92) uchaza ulimi lwesigodi ngokuthi lolu limi luvezwa ngamagama athize kumkhulumi enkulumweni yakhe. Ulimi lwesigodi lutholakala emaqoqweni asetshenziswa ngabantu.

Uma abantu abanengi abakhuluma ulimi, luba nayo imithelela evela kwezinye izilimi, luyakhula, lwamukelwe njengolimi olwejwayelekile. UCanonic (1994) uluchaza kanje ulimi lwesigodi:

Dialect is a particular variety of a language spoken by a group determined either by geography (regional dialect) or by social or by social status (social dialect). Features are called isoglasses particular forms in the phonology, the morphology or the lexicon characterize a dialect.

Okuhunyushwe ngokuthi:

Ulimi lwesigodi wuhlobo oluthile lolimi olukhulunywa yiviyo okunqunye noma okukhawulwa yisimo sendawo (ulimi lwesigodi lwesifundazwe) noma ngokuhlalisana noma ukuhlalisana ngokwezikhundla (ulimi lwesigodi lokuhlalisana) izimpawu zibizwa ngokuthi isogilase okuyingxenye yefonoloji kanye nemofoloji kanye nesikhuliso solimi lwesigodi.

UNhlumayo (1999:12) ubeka kanje ngolimi lwesigodi:

Ulimi lwesigodi singaluchaza njengolimi olukhulunywa ngabantu abahlala endaweni ethile. Laba Bantu bahlanganiswa ngumsebenzi othile, noma yimfundo ethile noma-ke ngokunye. Banendlela yabo yokukhuluma eyenza ukuba bathi ukuzeza ekukhulumeni okujwayelekile kwabanye abantu. Lugqama ngamagama angamukelekile olimini oluqondile noma olusemthethweni. Imifula kanye nezintaba yizona ezenza imingcele eyehlukanisa imingcele ehlukana izilimi zezigodi. Ukuba khona kolimi lwesigodi kukhomba khona ukuba khona kolimi olwamukelekayo.

Izibonelo:

IsiZulu	IsiCele
inyumba	udlolo
umancishana	ubhono
gazinga	gatinga
umngcele	umnyecele
inxahi	ikhwangi
impande	mandze

Njengalokhu ulimi olusemthethweni ulimi noma izilimi zezigodi ezingamaviyo. Lezi zilimi zezigodi zibonisa ubudlelwano noma umehluko ngokwefonoloji, ngokwemofoloji kanye nokuchazwa kwamagama, kodwa lezizilimi zinakho ukuzwana noma ukuhambelana.

Ulimi lwasiZulu olusemthethweni lungathathwa njengolimi oluhlanganisa namanye amaqoqo ezilimi zezigodi njenge:

- (a) siZulu esikhulunywa enhla nezwe Kwazulu-Natali
- (b) siNdebele
- (c) singuni esikhulunywa eMalawi
- (d) sikhulunywa eNingizimu yezwe leKwaZulu-Natali (Canonic 1991:19)

Uma siqhathanisa isiXhosa sakhiwa yilawa maqoqwana : IsiXebise, IsiThembu, IsiBomvana, isiMpondo kanye nesiMpondomisa, isiZulu saseNingizimu nezwe lakwaZulu Natali sibona kukhona isiNhlanguwini esikhulunywa ngabantu bakwaGqwathaza, isiLalala esikhulunywa ngabaseMzumbeni nabaseMthwalume eMathulini, isiZansi esikhulunywa e-Port Shepstone nase Hadini kanye nesiCele esikhulunywa eZingolweni, kwaShobeni ngaseMpambanyoni, eMawuleni kanye naseMfakuceba.

Kuyaye kuthi ngenye inkathi kulelo qoqo noma iviyo labantu babe nendlela yabo ethize yokubiza amagama. Leyo ndlela yaziwa ngokuthi yidiyolekithi (dialect) akubona bonke abantu bakuleso sigodi abakhuluma ngaleyo ndlela, kodwa kuba yidlanzana noma ngumuntu othile obiza amagama ngeyakhe indlela.

Isibonelo

hamba	khamba
hamba	hhamba
ukuhamba	ukuhhamba / ukukhamba
Ukungena	ukugena

gijima
phesheya

khishima
ngesheya

1.5.4 ULIMI LWESIDOLOBHA NOMA ISIHUMUSHA

Ulimi olusetshenziswa ngabantu abaningi seluxube nezinye izilimi. Uma abantu belusebenzisa basuke bengaqondile okubi. Lokhu kumane kuzenzekele ngoba abantu sebhala nezinye izizwe. UNdlovu (1965:2) ukubeka ngokuthi:

Many people who speak and write Zulu use words or idioms or change common words and use them in their own way.

Okuhunyushwe ngokuthi:

Abantu abaningi bakhuluma babhale isiZulu basebenzisa amagama noma izisho noma baguqule amagama ajwayelekile bawasebenzise ngendlela yakho ethe phecelezi.

Lolu limi lwesidolobha selungene lwathi ntshi nasezindaweni zakobantu ngenxa yokuthi labo abasebenza esilungwini babuya nalo bese belusebenzisa emakhaya noma ezindaweni zakobantu. Ulimi lwesidolobha luvamise ukusebenzisa amagama olimi lwesiZulu, kodwa aguquliwe aveza umqondo omusha kwesinye isikhathi lusebenziswa amagama ezinye izilimi kodwa labo abakhulumayo babe beqonde okunye, hhayi lokho okushiwo yigama lalolo limi ngokusemthethweni.

Isibonelo:

Ibhantshi	-	Umuntu ongakwazi ukuvimba amagoli ebholeni
Inkabi	-	Igama elisha elisho umuntu oqashelwe Ukubulala ematekisini.
I-Arabu	-	Igama elisha elisho umuntu wesilisa ongaqonyiwe ekolishi noma eNyunivesithi
Imbuzi	-	yigama elisha elisho iphepha lokuhlolwa elebiwe.

Isipani	-	igama elisha elisho ukusebenza
Inyuku	-	igama elisha elisho imali
Ithayima	-	igama elisha elisho ubaba
Iphuza-face	-	umuntu onobuso obuhlala buvuvukele ngenxa yokuphuza njalo
Iginsi	-	igama elisha elisho imoto eyebiwe
Ichweba	-	Igama elisho imali
Ikhwapha	-	Umuntu enithandana naye ngemfihlo.
Ukushibiza	-	igama elisha elisho ukuphuza utshwala
Idladla	-	igama elisha elisho ikhaya

Kucashunwe: kuZungu (1994:201) noNhlumayo (1999:54).

uCalteaux (1994:41) ubeka ngokuthi isihumusha siwuhlobo lokukhuluma olusetshenziswa ngabantu okungaba yiqeqebana labantu okungaba yizifundiswa, abafundi, amaqembu ezigelekeqe njalonzalo, abasuke bezama ukufihla inkulumo yabo ukuba ingezwakali kuwo wonke uwonke.

These are varieties used by a particular sub-culture in a community or society, such as scholars, students, gangs, sportsman etc in order to hide their speech to the general. (Calteaux: 1994:41)

Okuhunyushwe ngokuthi:

Lokhu kuyizindlela eziningi eziyizinhlobonhlobo ezisetshenziswa ngabantu abaphansi emphakathini njengabafundi, izazi kufunda, ngokujulileyo ivuyo kanye nabadlali nokuze bafihle inkulumo yabo kwabanye abantu.

Imiphakathi yabantu basemakhaya iyawacwecwa amagama esihumusha ngoba athi ukusikhuluma kuwehlisa isithunzi. Lolu limi luyabathunaza abantu abangamaZulu. Luvamise ukubukelwa phansi ngoba kuthiwa akulona ulimi oluqondile, olufanele lukhulunywe lapho kuhlange khona yimiphakathi ehloniphekile.

Ulimi lwesihumusha luvamise ukusetshenziswa ngabantu abasha ngoba bezama ukucashisa inkulumo yabo ukuze ingeziwa ngabadala noma yilabo abangalujwaye le lolu limi. Lolu limi lwahlukile kusiCamtho. IsiCamtho sisebenzisa amagama esiNgisi, isiBhunu kanye nawezinye izilimi zesiNtu. Ikakhulukazi isiSuthu. IsiCamtho sisetshenziswa eGoli naseThembisa.

1.5.5 IKHILIYOLI (CREOLE)

UDoke (1958) uchaza iKhiliyole ngokuthi wulimi olwadabuka kumaFulentshi nakumaSipaniyeli. Ikhiliyole ivela lapho kukhona imiphakathi exubile engezvani uma ikhuluma izilimi zayo zomdabu bese isebenziswa ulimi olusha ngenjongo yokuxhumana. Nabantwana bakhula besebenzisa lolu limi sengathi ulimi lwabo lokudabuka. ULehiste (1988:77) uchaza iKhiliyole ngokuthi wulimi oluzalwa yiPhijini. ULehiste ubeka ngokuthi:

A language claimed to have descended from pidgin having become the native language (First Language) of the children of the group of the pidgin speakers.

Okuhunyushwe ngokuthi:

Wulimi oluthathwa njengolimi olwadabuka kuphijini oseluthathwa njengolimi lomdabu lwedlanzane yalabo abakhuluma iphijini.

Kuvamisile ukuba ulimi lolo lucaphune zonke izimpawu zolimi olungeyona iphijini. AmaNdiya amaningi asalahlekelwa izilimi zawo zomdabu. Asekhuluma isiNgisi sengathi siwulimi lwawo lomdabu. Ayathanda kakhulu manje ukwazi kabanzi nokufunda ngolimi lwawo lomdabu. Izilimi eziyikhiliyole zivamisile ukuthikameza izilimi eziqondile ezikhulunywayo.

I-Oxford Dictionary (2000:881) ichaza iKhiliyole ngokuthi:

A language formed from a mixture of European languages with a local language especially an African language spoken by slaves.

Okuhunyushwe ngokuthi:

Wulimi olwakheka ngokudidiyela izilimi zaseNtshonalalnga kanye nolimi lwabomdabu ikakhulukazi labo abangama-Afrika olukhulunywa yizigqila.

Ulimi lwesiBhunu luyahambelana nale ncazelo ngoba yilo kanye oluxube izilimi eziningi zabamhlophe. Kuyabonakala ukuthi iKhiliyoli wulimi oluthambile futhi olukhulunywa yizizwe okungezona ezomdabu nakuba lubathinta kakhulu abomdabu. Kuzokhumbuleka ukuthi amaBhunu akubona abokudabuka kuleli lengabadi nakuba bona bezibiza ngokuthi bangabokudabuka.

1.5.6 IPHIJINI (PIDGIN)

Iphijini wulimi olusetshenziswa yizinhlanga ezahlukene ukuze zikwazi ukuxhumana lapho zikhuluma njengase zimayini nasemafemini. ULehiste (1988:94) ukubeka ngokuthi:

A Pidgin is a contact vernacular normally not the native language of any of the speakers. It is used in the training or any situation requiring communication between persons who do not speak each other's native language.

Okuhunyushwe ngokuthi:

Iphijini yindlela ejwayelekile lwabantu labo abangakhulumi izilimi zabo zabomdabu ezahlukene. Iyasetshenziswa abantu abakhuluma izilimi ezahlukene ukuze kubekhona ukuxhumana phakathi kwabantu abakhuluma izilimi ezahlukene

Iphijini yindlela abantu abaxhumana ngayo hhayi ngoba bekhuluma ulimi labo mdabu. Lusetshenziswa ekuqeqesheni abantu abasebenzayo lapho kudingekile njengasezimbonini kanye nasezimayini.

Ngakho-ke iphijini yindlela abantu abakhuluma ngayo lapho lungekho khona ulimi olwejwayelekile lokuxhumana. I-Oxford Dictionary (2000) ichaza iphijini kanje:

Pidgin is a simple form of a language with limited number of words that are used together with words from a local language. It is used when people do not speak the same language and used to talk to each other.

Okuhunyushwe ngokuthi:

Iphijini wuhlobo lolimi olulula, olunamagama ambalwa oluxutshwe namagama atholakala olwimini lomphakathi, Lisetshenziswa ngabantu abangakhulumi ulimi olufanayo ngakho ke baxhumana ngalo lolulimi.

Ngakho-ke iPhijini wulimi lokuxhumana lwabantu abayizizwe ezahlukenene. IsiFanakalo savela kanjalo ikakhulukazi ezindaweni zemisebenzi njengasezimayini lapho kuhlangele izinhlobonhlobo zabantu ezikhuluma izilimi ezahlukenene.

1.5.7 IKOYINI (KOINE)

AmaGilikhi asebenzisa leli gama elisho izilimi zamazwe angaphansi kombuso wamaGilikhi. Lolu limi lwabe lusetshenziswa ngamaGilikhi ayinxube kanye nezinye izizwe ezabe zingewona amaGilikhi ezazingaphansi kombuso wamaGilikhi. UWardhaugh (1988:37) uyichaza kanjena iKhoyini:

A form of speech shared by people of different vernaculars although, for some of them Koine may be their vernacular.

Okuhunyushwe ngokuthi:

Indlela yokukhuluma isetshenziswa ngabantu abakhuluma izilimi ezahlukenene nakuba abanye babo ikoyine kuwulimi lwabo.

UZungu (1994:39) uchaza iKoyine njengolimi olwejwayelekile olusetshenziswa yizinhlanga ezahlukenene emiphakathini nasemadolobheni. Ikoyine iyinhlanganisela yezilimi njengesiCamtho, ulimi lwesiHumusha kanye nolimi lwesiTsotsi, nezinye

izilimi ezikhulunywa emadolobheni. Lezi zilimi azikhulunywa ngokufanayo kuwo wonke amadolobha.

1.5.8 UKWETHEKELA

Ulimi luyinto eguqukayo neyakhwayo. Impucuko yaseNtshonalanga yenza ukuba abomdabu baseNingizimu ne-Afrika bathekele amagama amasha avela ezilimini zaseNtshonalanga ikakhulukazi olimini lwesiNgisi. Lawa magama asemukelwe njengamagama asemthethweni.

Isibonelo:

1	utamatisi	>	tomato
2	ukhansela	>	councillor
3	ibhulakufesi	>	breakfast
4	ibhantshi	>	batjie
5	ihembe	>	hemp
6	imfaduko	>	vadoek
7	ifenisha	>	furniture
8	ipeni	>	pen
9	ipayipi	>	pipe / pyp
10	uthayi	>	necktie
11	uhhavini	>	oven
12	udalimede	>	dynamite

Akusona isiZulu kuphela esibumbe amagama amasha navela kwezinye izilimi. U-Akinnaso (1985:57) uyakuqinisa lokhu kuthekelisa kwamagama, eqondise olimini lwama Sipaniyadi (iSpaniad) olususelwa olimini lwesiNgisi. Naye uGoke-Parcela (1983:52) uyakufakazela lokhu ngokuthi, kukhona amagama asuselwa olimini lwesiNgisi asetshenziswa olimini lwesiYoruba. Izilimi zesiNguni zisebenzisa

amagama amaningi athekelwe esiNgisini nasesiBhunwini. Lawa magama asethathwa njengamagama ezilimi zomdabu wase – Afrika.

UWeinreich (1974:3) uveza ukuthi ukuthekelwa kwamagama kuvezwa ukungabi nawo amagama olimi lolo. Ukuhlalisana nezizwe ezikhuluma izilimi ezahlukene, yikho okudala ukuthekelana kwezilimi futhi ngeke kwavinjwa muntu, futhi akukho muntu ongakubalekela. Ukuthekela kuyalukhulisa ulimi.

Izibonelo:

IsiCele	IsiZansi	IsiZulu
umbundzani	umbundani	umswenya
ukhupha/ujece	umkhupha	ujeqe
isimawuta	isinawuza	ulingqi
nyakatisa	shukumisa	nyakazisa
ukutobota	ukuvoca	toboza
uvalo	ixhala	uvalo
ikhwangi	ikhwangi	inxahi
umgonandodza	umgonandoda	ingudlathukela

IsiZulu naso sithekele amagama amaningi avela ezilimini zaseNtshonalanga kanye nezinye izilimi zabansundu ezingomakhelwane. Isidingo sokuba kubizwe izinto ezintsha kuyacaca ukuthi kusemhlabeni wonke jikelele.

Nabo abakhuluma isiCele bayathintana nezinye izizwe ngokwamasiko, impucuko nokunye. Bayaphoqeleka ukuba babumbe amagama amasha. Ukubumba amagama amasha kunesidingo esibalulekile ngenxa yokuthi ulimi luyinto ekhulayo. Amagama lawo abunjiwe alandela imithetho leyo yolimi. UPotter (1957:57) uthi: Ulimi luyingxenye ebalulekile empilweni kanti isisekelo salo sisemasikweni, enhlalweni nasemvelweni yabantu.

Kuthatha isikhathi eside ukubumba amanye amagama ngenxa yokuthi kufanele kube khona inguquko ethize okufanele kudlulwe kuyo. Lokhu kungenxa yokuthi awekho amagama angahumusheka kalula ukuze kuvele amagama amasha angawabomdabu. Yingakho nesiZulu naso sethekela kwezinye izilimi zabomdabu noma kwezinye izilimi zaseNtshonalanga.

Izibonelo:

IsiNgisi	Igama elisha
baptize	bhabhadisa
bonus	ibhonasi, ibhansela
furniture	ifenisha
cream	ukhilimu
account	i-akhawunti
tile	ithayela
matches	umentshisi
pension	impesheni
prophet	umpholofethi
second	isekeni
boiler	ubhayela
flat	ifulathi
pen	ipeni
size	usayizi
bottle	ibhodlela

Lawa magama athathwa njengamagama asemukelwe olimini lwesiZulu nakuba esiZulwini akamile ngokufana.

1.6.1 IZILIMI ZASENINGIZIMU NE-AFRIKA

Izilimi ezisemqoka eNingizimu neAfrika yilezi ezaziwa ngokuthi yiSintu njengesinguni, isiSuthu, isiVenda, isiNdebele kanye nesiTsonga. Zikhona nezinye

izilimi zabokufika, ezikhulunywayo yilabo abangabokufika nemithwalo. Ezinye izilimi njengesinama kanye nolimi lwabaThwa zikhona, kodwa zikhulunywa yidlanzana labantu.

Ngokuka Canonici (1977) izwe lase-Afrika liyisizinda sezilimi zabantu ezikhulunywa kuze kuhlangukane nezwekazi elisezansi nenkabazwe. Kukhona nongwaqabaThwa abahlangukane isizwe sabaNguni kanye nabeSuthu bakaMshweshwe.

Ukuze sibone umehluko ezilimini zezigodi sibona ngokuba zisebenzise iziqu ezifanayo.

Isibonelo:

IsiZulu	IsiCele	IsiThonga
iso	ihlo	intlo
imphofu	imphofu	mhofu
ithambo	itsambo	rhambu
<u>induku</u>	<u>induku</u>	<u>duku</u>
<u>bumba</u>	<u>bumba</u>	<u>rumpa</u>
<u>isiziba</u>	isitiba	xidziva
umlenze	unede	nede

Sibona isiZulu siwuhlobo lolimi lwesiZunda olwaxhiwa yilezi zilimi zezigodi.

KwaZulu-Natali

IsiZulu saseNingizimu naKwaZulu-Natali

IsiNdebele saseNingizimu

IsiNdebele saseZimbabwe

IsiNguni saseMalawi naseTanzania

IsiHlubi

Kukhona isiZulu esikhulunywa eMpumalanga nezwe laKwaZulu. Kukhona labo abathefulayo noma abayeyezayo lapho bekhuluma. Kukhona futhi labo abahlala ezindaweni ezincikene nasoPhongolo naseSwazini abahlanganisa isiSwazi kanye nesiZulu. Labo abahlala eNingizimu nezwe laseZimbambwe esabo isiZulu sixutshwe kanye namagama esiSuthu, esiNdebele kanye nesiVenda.

Lawo maZulu ahlala emazansi noma eNingizimu yezwe lakwaZulu, ulimi lwabo luhlanganisa namagama esiXhosa nesiBhaca. Labo abangamaHlubi bancikene kakhulu nesiXhosa. Ulimi lwesiCele luyingxenye yolimi lwesiZulu. Lwadabuka emaThongeni. Ngenxa yokuthi alukhuthazwa bayancipha abalukhulumayo. Kodwa abantu abadala bayazifela ngolimi lwabo. Singafunda lukhulu kwamanye amazwe ase-Afrika akwazile ukuthi aphumelele ekuhleleni ulimi. Sizobuka isibonelo sase Tanzania nesaseNigeria.

1.6.2 UKUKHULA KOLIMI LWASETANZANIA.

Ucwaningo olwenziwe lwaseTanzania luyakufakazela ukuthi izwe laseTanzania lihamba phambili ekusabalaliseni nasekugcineni ulimi lwabo lomdabu. Ukufaka noma ukugunyaza abantu ukuba kusetshenziswe izilimi zabomdabu kwaba ngomkhulu umqansa ngokuba lokho kusatshalaliswa kuthathe iminyaka engamashumi amabili. Cishe yingxenye yabantu abangu 10% abakhuluma ulimi lwesiSwahili njengolimi lwabomdabu. Abantu abaningi abawu 90% bakhuluma izilimi ezimbili noma ngaphezulu (Abdualiziz:1971:132). Ulimi lwesiSwahili sekuwulimi olukhulunywa ngokusemthethweni ezweni lonke laseTanzania. U-O'Barr (1976:28) ubeka ngokuthi zintathu izinto ezibanga ukuthi ulimi lwesiSwahili lusabalale kangaka:

- (i) Cishe wonke umuntu waseTanzania unalo ulwazi lolimi lwesiSwahili.
- (ii) Intsha inamathuba amaningi okuba yazi ulimi kunabantu abadala
- (iii) Ulimi lwesiSwahili lukhulunywa kakhulu ezindaweni ezingamadolobha. kunezindawo zasemakhaya.

- (iv) Izingane ezihlala emadolobheni ziluthatha njengolimi lwabo lomdabu. Lolu limi lukhulunywa kakhulu ezindaweni ezigudla ugu kunezindawo eziphakathi nezwe (Coastal Regions).

Ulimi lwesiSwahili wulimi olusemthethweni ngokuba lusetshenziswa ePhalamende, ezinhlanganweni zombusazwe, emaposini, emabhange, ezikoleni, emasontweni nakwezinye izindawo. Ulimi lwesiNgesi lusebenza emfundweni ephakeme, nasezinkantolo, kanye nasemsebenzini wokuhwebelana. Zonke izindawo lapho bekuqhwa kele khona ulimi lwesiNgesi kunenguquko enkulu yokuba kusetshenziswe ulimi lwesiSwahili (Rubaguniya:1990:131).

IsiSwahili sikhulunywa emazweni amaningi ase-Afrika kodwa asinakuthathwa njengolimi olukhulunywa emhlabeni wonke jikelele. Sekuneminyaka eminingi izwe lifuna ukugunyaza ukuba isiSwahili sikhuphe ulimi lwesiNgesi ukuba kufundwe lona ezikoleni zonke nasezikoleni zemfundo ephakeme. UMalana noMatteu (1978:144) babeka ngokuthi:

We have a system where the medium of instruction in primary school is Swahili while in Secondary schools it is English. This constitutes an education problem and potentially a dangerous situation. It will create a class of those educated in Swahili medium. It will render secondary education in English.

Okuhunyushwe ngokuthi:

Sinohlelo lapho ulimi lokufundisa emabangeni aphansi bafundiswa ngolimi lwesiSwahili kuthi emabangeni aphezulu bafundiswa ngesiNgesi. Lokhu kuveza izinkinga emfundisweni kanye nengozi. Lokhu kuyodala ingozi kubafundi bakusasa abanye bayokuthi bona bafunda ngesiSwahile Labo basemfundisweni ephakeme bona bathi bafunda ngesiNgesi.

Lo mgomo wemfundo awukaze ufezeke. Bayasho abayiziphathimandla ukuthi ulimi lwesiNgesi luzakuqhubeka lusetshenziswa ezikhungweni zemfundo ephakeme. Lokhu kubambelela olimini lwesiNgesi, kuwulimi olusetshenziswa ezikhungweni zemfundo ephakeme, kungenxa yokuthi yilona lulimi lokusetshenziswa emhlabeni

wonke njengolimi lwamazwe omhlaba futhi nolukwazi ukugcina izwe laseTanzania luxhumene namanye amazwe omhlaba.

1.6.3 UKUQHUBEKA KOLIMI ENIGERIA

UCraziest noBlenish (1992) bathi ezinye zezilimi ezikhulunywa eNigeria isiHawusa, Igbo kanye nesiYoruba. Lezi zilimi zikhulunywa ezindaweni ezahlukene kwelaseNigeria. Lezi zilimi zinamandla ngenxa yobuningi babantu abazikhulumayo. IsiHawusa cishe kuba wulimi oluphumelele ngenxa yobuningi babantu abalukhulumayo. Ulimi lwesiNgisi wulimi oluthathwa njengolimi lombuso. Ngenxa yobuningi bezilimi zakhona kuvela izinkinga zakhona.

Umgomo wezilimi zaseNigeria ubeka ngokuthi ezingeni eliphansi kuhle kufundwe noma kufundiswe ngolimi lomdabu noma ulimi lolo olukhulunywa ngumphakathi. Ezingeni eliphansi, kodwa kwelithe thuthu kufundwe ngolimi lomdabu likaZwelonke. (National Policy on Education:1981) Ezingeni elingaphezulu (Junior Secondary) umgomo wezwe uthi makufundwe izilimi ezimbili zaseNigeria lokho kuhlanganisa nolimi lwesigodi olukhulunywa kuleyo ndawo. Kulezo zilimi zisetshenziswe, zifundiswe uma othisha betholakala.

Ngaphezu kwezilimi ezimbili umgomo uthi kungaba kuhle abafundi bafunde izilimi ezintathu. Lezo zilimi ngokukaHulumeni yilezi: isiHawusa, Igbo kanye nesiYoruba. UHulumeni ukwenza lokhu ukuze kube khona ukuzwana nokubambisana ezweni.

Emva kokuba izwe laseNigeria othole inkululeko yombuso wamaNgisi, kwakubukeka sengathi ulimi lwesiNgisi, bazoludicilela phansi ngoba kwakuwulimi lwabacindezeli. Nokho akuzange kube njalo ngoba isiNgisi kwaba wulimi olusetshenziswa emhlabeni futhi yilo kanye oluwulimi olusetshenziswa kwezohwebo. IsiNgisi siwulimi olusemqoka eNigeria.

Nakuba izwe laseNigeria liyizwe elixube izilimi, kulukhuni kwasatshe ukwenza ukuba abantu banyamezelele lo mgomo ngenxa yokuthi zonke izitatimende zale migomo azicacile (Emenango: 1993:57). Zishiya zinemibuzo engaphenduleki ngakho kuholela ekubeni izinto ezingasho lutho (Chumbow:1990 noJibril 1990:37).

Nakuba zazikhona izishosho zemfundo ezweni laseNigeria ezishisakele ukuba ulimi lomdabu kube yilona olusetshenziswayo kuzo zonke izikhungo zemfundo, alukaze luphumelele. uHulumeni Usekhuthaze ukuba akwenze kube ngumthetho ophoqeelayo ukuba kusetshenziswe ulimi lomdabu lokho kubonakala ukuthi kusazothatha isikhathi eside ukuba kufezeke ukuthuthuka kolimi eNingizimu Afrika.

UNgugi waThiong (1986:4) ukugcizelele kakhulu ukuthi, ukuba ngokhululekile wase-Afrika akuyi ngokukhuluma kakhulu ulimi lwabezizwe nokugqoka njengowabezizwe ikakhulukazi labo abavela eNtshonalanga. AbaseNtshonalanga abakwazi ukuhlala baqhoqhobale abaNsundu. Lokhu uNgugi ukuvezile ngoba ubhale ngolimi lwakhe lomdabu, iKikuyu eqinisa isithunzi solimi lwabomdabu base-Afrika.

Ukwehlulwa ngabezizwe, kwenze ukuba abantu abansundu bazinyeze, bazibukele phansi bathi into engcono yileyo evezwa noma eyenziwa ngabaseNtshonalanga. Nakuba sebezame kangakanani abantu abansundu ukuzenza abamhlophe ngeke baze babizwe ngokuthi bangabamhlophe. Ukuzenza olunye uhlanga kuyasijivaza isithunzi sakho ngokuba omhlophe angeke akwamukele njengomuntu wohlanga lwakubo. Ngisho noma ungazama ukukhuluma njengomhlophe, akhulume ulimi ulukhiphe ngamakhala, akasoze emukelwa ngabamhlophe.

UMasibhudi Mangena (Education Voice, April 2001) uyakugcizelela ukuthi umuntu wase-Afrika kuhle akhulume, afunde ulimi lwakhe lomdabu. Uyakusola, akugxeke ukuthi umuntu angakwazi ukukhuluma noquqaba ahluleke ukukhuluma nalo ngolimi lwabo lomdabu.

Ukwehluleka kwezifundiswa ukuhlala phansi zikhulume noquqaba kwenza ukuba ukufundiswa kwabo kube nombuzo ongaphendulekiyo. Uquqaba lucabanga ukuthi abafundisiwe yibo kanye abazobakhulula ebugqilini, babaholele emadlelweni aluhlaza.

UMeryn Ogle ukubeka kanjena ku Daily News yangomhlaka 24 September 1999:

Not only are we overseeing the death of African languages, but we are also acting as executioners and grave diggers. We are truly killing and burying our African languages and the tragedy is that there are very few mourners.

Okuhunyushwe ngokuthi:

Akusikho ukuthi sibona ukushabalala kwezilimi zabomdabu, kodwa singabasizi abamba amaliba kanye nababulali boqobo. Singababulali kanye nabangcwabi bezilimi zabomdabu okubuhlungu ukuthi abazili bayingcosana.

Lokhu kusikhombisa ngokusobala ukuthi izilimi zethu zabomdabu zase-Afrika ziyafa sibhekile sibe siqhakambisa izilimi zezinye izizwe. Naye uWurm (2001:32) uqhakambisa wona lowo mbono ongenhla ukuthi izilimi zabomdabu ziyashabalala, zishabalaliswa ukusebenzisa izilimi zasemadolobheni noma zezinye izizwe. Lokho okwenza ukuba ubunzulu, nokuhlakanipha okufihlakele kwezilimi zabomdabu kunyamalale unomphela.

UMoumouni (1967) ubeka ngokuthi kuhle ulimi lwabomdabu luqokwe njengolimi okufanele lusetshenziswe ngabafundi ezikoleni zemfundo ephansi. Lufanele ulimi lwamukelwe, lwaziwe yilo uquqaba ngoba yilo uquqaba olufukula abantu lubakhuphulele ezikhundleni eziphakeme.

1.8.1 INJULALWAZI NGOLIMI

AbaseNtshonalanga bafika kuleli lizwe nengcindezelo enkulu kanye nokuphanga izwe besebenzisa isibhamu kanye neBhayibheli. UNgugi Wa Thiong (1981:4) uthi:

Imperialism in its colonial and neo-colonial phases continuously press-ganging the African hand to the plough to turn the soil over, and putting blinkers on him to make him view only the path ahead.

Okuhunyushwe ngokuthi:

Umbuso wondlovukayiphikiswa nalabo ababuswayo waqhubeka ucindezela uphoqa isandla somuntu ongumu-Afrika phezu kwegeja ukuba liphendule inhlabathi abuye afake izinsithamehlo ukuze abone indlela ephambi kwakhe kuphela

Sekuyiminyaka evile emakhulwini amathathu abezizwe bafika kuleli lizwe, bebusa baze baqhoqhobala ezikhundleni eziphezulu, benza ngokuthanda kwabo kwezomnotho, kanye nezombusazwe kwaqhoqhobala bona abezizwe. Abagcinanga ngokuqhoqhobala ezikhundleni eziphezulu babuya bazitapela umcebo wezwe bawuwelisa izilwandle bayocebisa amazwe akubo apheresheya. Nakuba kunjalo uMdali wavusa abanye abantu babona ukuthi kanti izwe labo liyaphangwa.

1.8.2 INJULALWAZI YOKUTHAMBEKELA INKULUMO-(*SPEECH ACCOMODATION THEORY*)

Kukhona inguquko evelayo lapho kukhulunywa okungavezwa yizindlela eziningana ezahlukene okungenziwa ukuguqula isihloko sengxoxo noma ukuphazamiseka enqondweni nokunye, lapho umuntu ekhuluma nomunye umuntu wakwelinye ilizwe, noma umuntu wobunye ubuhlanga, siyaye sithambekelise ulimi sengathi singabantwana. U-Giles noCoupland (1979) yibona abaveza le njulalwazi abayibiza ngokuthi yi-*speech accommodation*.

U-Giles (1979:189) uchaza le njulalwazi ngokuthi:

People encourage the correct language usage or show skill or technique in their speech so that they do not reveal plainly what they are saying to non-speakers of the language.

Kuhunyushwa ngokuthi:

Abantu bakhuthaza inkulumo yabo iqonde noma baveze umusa noma baveze ubuciko bokukhuluma ngenjongo ethile ukuze babuke noma becashisele labo abakhuluma nabo.

Le njulalwazi ibeka ukuthi abantu banekhono lokuguqula indlela abakhuluma ngayo ukuze ifane noma yahluke kweyalabo abaxoxa nabo ukuze kuvele obala ukuthi bayahambisana noma abahambisani nengxoxo. Ukuguqula noma ukushintsha indlela umuntu akhuluma ngayo kubizwa ngokuthi ukusondelana (convergence) futhi lokho kukhomba ukuhlangana kanye nobumbano lapho bekhuluma ngezindlela ezahlukene lokho kubizwa ngokuthi ukwahlukana (divergence). Siyaye sibone ukuthi abantu bayaye balusebenzise kanjani ulimi lwabo olukhomba ukunotha kwabo. Siyakubona lapho kukhulunywa ukuthi ulimi nje lulodwa lunamandla kangakanani ezimpilweni zabantu. Ulimi luveza ubuzwe babantu ukwethembeka kanye nobuqotho.

UThanasoulas ucaphuna uHolmes (1992:38) lapho ebika ngokuthi uma abantu bekhulumisana inkulumo yabo iyaye ifane. Le njulalwazi siyibona lapho abazingeli bebingelelana ngokuthi “ngamehlo enyamazane,” omunye avume ngokuthi “ngayo ayo”. Abafana bona babingelelana ngokuthi “moja” obingelelayo naye avume ngokuthi “moja.” Le njulalwazi lapho izinsizwa noma amadoda uma ecela inyama, ocelayo uyaye athi “ ayi hhashi”, esho naye emnika inyama eyiphonsa. Uma umuntu ebonga isenzo esihle asenzelwe ngomunye uyaye athi “ngiyoze ngikuhlalise umhlubulo wenyoka.”

Kuliqiniso elingephikwe okushiwo nguHolmes (1992:38) ukuthi injulalwazi yokuthambekela ulimi iyabonakala izithandani zixoxa ngezinkinga zazo nalapho zinikezana okokuxazulula lezo zinkinga.

U-Giles no Coupland (1991:47) babika ngokuthi kuvamisile ukuthi sihlangele nabantu abaphimisa amagama ngendlela ethile engajwayelekile. Kuba yilapho sibona khona ukuthi le ndlela akuyona yolimi umuntu alwaziyo noma aluncela ebeleni. Abanye abantu ikakhulukazi abantu baseGoli baxuba izilimi eziningana lapho bekhuluma. Uyaye ebezwe bethi “Izinja zakwaNjoko ziyalumana, beqonde ukuthi ziyaluma”. Lokhu kwenza ulimi lubukelwe phansi. ISilo samaZulu sisahlaba isenzo esenziwa ngabanye abasakazi boKhozi FM ukusebenzisa amagama okungesiwo awesiZulu njengo-“Mampela.” (Ilanga: 5 February 2004).

Kuvamisile ukuba kube nengozi uma sithambekela ulimi, inzuzo lapho incane kakhulu ngoba kugcina ngokuthi ulimi oluqondile lulahleke. Uzwa abantu baseNhla bekhuluma bethi “Sizovakashela eNatali lapho sizobhukuda emalwandle.” Abantu abakhuluma kanje balahlekelwa yisithunzi. Abanye uyaye ubezwe bethi “ Izinja zakwaNgobese ziyalumana”. Yingakho nje abanye baze babizwe ngokuthi “ngamaKwerekwere” abanye babizwe ngokuthi “ngamaNkaranga”. Ukulinganisela indlela esikhuluma ngayo kulabo esikhuluma nabo kuba ngumzuzuzuku kulabo esisebenza nabo. Abayekanga ukuzabalaza befuna amalungelo abo, inkululeko yabo abayephucwa ngondlovu kayiphikiswa. Nabo abamnyama bafuna ukuzilawula ukusungula izinto zabo nokuvuselela umlando kanye namasiko abo amadala (Ngubane : 1963:52).

Ukukhetha ukuba abantu bazise ulimi lwabo yikho kanye okwenza ukuba bakwazi ukuzichaza ukuthi bangobani, bavela kuphi, baya kuphi, nokuthi lokhu kubahlanganisa kanjani nemvelo.

Kusukela eminyakeni yawo-1800 osozimali bakuleli babecabanga ukuthi abantu abamnyama bakuleli bayohlala njalo bebhamba amazinyo beyizingane ezikhasela eziko ezintweni zonke zenqubekela phambili. UDuminy (1989:35) ukuchaza lokhu ngokuthi:

Blacks were thought to be in an infant stage of cultural development, so that it was only "natural" that the settlers maintain their superiority in all the spheres of human endeavour in order to guide, goad and, if necessary coerce their "childlike" wards along the path to civilization.

Okuhunyushwe ngokuthi:

Abantu abansundu babecatshangelwa njengezinyemfu ezintweni zentuthuko kanye nenqubekela phambili ngakho-ke izifika namthwalo zazibona zingabantu abaphakeme kukho konke okungenziwa wumuntu ukuze babahole, babaqhubushe uma kudingekile, njengezingane bethi babaholela empucukweni.

1.8.3 UKUBALULEKA KOLIMI

Kubaluleke kakhulu ukusetshenziswa kolimi. Ngokuka Canonici (1995:29) ukubeka ngokuthi kungaba yinto engaphatheki nakuba lakhiwa yizilimi zezigodi. Ukusetshenziswa kolimi kuveza ukuba kubelula ukuxhumana nabo bonke abantu bomphakathi. U-Ngugi wa Thiongo (1981:13) uthi ulimi luphethe imikhakha emibili ebalulekile. Ulimi yilo olwenza ukuxhumana kube lula lubuye lube yinqola ethwele amasiko nempucuko yesizwe.

Language is a tool of communication, as carrier of culture and history of the people. (Ngugi wa Thiongo : 1981 : 13)

Okuhunyushwe ngokuthi:

Ulimi yisikhali sokuxhumana noma inqola ethwelwe amasiko kanye nomlando wabantu.

Abantu emisebenzini bayakwazi ukuxhumana ngalo ukuze bakwazi ukukhiqiza izinto eziyizidingo kubo, bakhiqize ukudla, okokwembatha, izindlu kanye nawo wonke umcebo. U-Ngugi wa Thiongo (1981:13) uthi umkhiqizo ungukumbana, ukuhlangani, ukuxhumana ngolimi futhi nobudlelwane phakathi kwabantu.

Ngokusebenzisa ulimi kuvela ingxoxo ecishe ifane nolimi futhi ilingisa ulimi ngokuba ingxoxo ingumphumela wokuxhumana. Izithombe ezisetshenziswayo

lapho kukhulunywa ziyizinsizakuxhumana phakathi kwabantu empilweni yabo. Ulimi yilo kanye olukhiqiza noma olwenza ukuba ukuxhumana kube yimpumelelo.

Inguquko nokwahlukana kwezilimi kusikhumbuza ukuba sibone amandla oMdali ukudala abantu ngebumba. USyeed (1986) uthi:

The variation in languages brings to understand the power of God to create human beings from clay.

Okuhunyushwe ngokuthi:

Ukuhlukana kolimi kusibonisa amandla oMdali okubumba abantu ngothuli lomhlaba.

Umsebenzi nesimo sezilimi zabantu kuvezwa kabanzi yizinhlobonhlobo zezinkolo zomhlaba. Kukhona imvelaphi yezilimi ezithile ezibekwa zibe ngezimqoka. Lokho sikubona olimini lwesiGilikhi ababekholelwa ukuthi wulimi olubalulekile kunazo zonke izilimi zomhlaba. Lolu limi babekholwa ngokuthi wulimi olwavezwa yizithixo zamaGilikhi. USyeed (1986) ubeka ngokuthi:

This has been a claim of divine origin of certain languages conferring a special status on their speakers. Greeks believed that their language was superior to all other languages and was spoken by the Olymian God. Theirs was the only language with rules, and meaning. All other languages were arbitrary and meaningless.

Okuhunyushwe ngokuthi:

Lokhu kuyimvelo yoMdali ukuthi izilimi ezithile zibe namandla phezu kwezinye. AmaGilikhi ayekholelwa wukuthi ulimi lwawo lungaphezu kwazo zonke izilimi futhi lukhulunywa yizithixo zabo o-Olimpiya. Ulimi lwabo kwakuwulimi lombuso obunemithetho kanye nencazelo. Zonke ezinye izilimi futhi ziyafohla azisho lutho.

Kusukela emandulo ukuxhumana akusiyo into eyamane yavela ngephutha ngokuba kwasekusekelweni komhlaba abantu babevele bexhumana ngokwemvelo. Umuntu ngokwemvelo uchitha isikhathi sonke exhumana nabanye abantu, elalela, ekhuluma,

efunda, ebhala abuye abukele nomabonakude. Ngaphandle kokuxhumana phakathi kwethu thina bantu singaba olunye uhlobo, hhayi lolu lwabantu abaziwayo.

Ukuxhumana phakathi kwabantu kuyisizinda sokwenza inqubo kanye namasiko esizwe aphumelele. Ukwenza izinto ezifanayo, nokuziphindaphinda njalo ngezikhathi ezifanayo, ngendlela efanayo, yikho kanye okukhomba inqubo yesizwe kanye namasiko aso.

Impucuko yezizwe ihlanganisa izinto ezifana nokulunga, ubuqotho, inkambo elungileyo kanye nezinto ezingamagugu. Amagugu ayisisekelo sokuba umuntu akwazi ukuhlukanisa abantu ngobuzwe babo. Konke lokhu kuvezwa obala wulimi ngoba lungumlondolozo wempilo nomlando wabantu.

Impucuko noma amasiko ungeke wakwazi ukuwahlukanisa nolimi ngoba yilapho kuvela khona indabuko noma umlando wabantu. Ukuthuthuka noma ukukhula kwamasiko kudluliselwa kuzizukulwane ngezizukulwane. U-Ngugi Wa Thiong (1981:4) uthi ulimi, ukuxhumana, impucuko, amasiko kungumphumela noma umkhiqizo wokunye nokunye ngoba okunye kweyame kokunye. U-Ngugi Wa Thiong (1981:4) ukubeka ngokuthi:

Communication creates culture. Culture is a means of communication. Language carries culture and culture carries, particularly through oratory and literature, the entire body of values by which we come to perceive ourselves and our place in the world.

Okuhunyushwe ngokuthi:

Ukuxhumana kudala amasiko. Amasiko yindlela yokuxhumana. Ulimi luthwelwa amasiko amasiko athwele ikakhulukazi ngokukhuluma nangezincwadi ezifundwayo nacho kone okungamagugu ngalokho esizibona ngakho kanye nendawo yethu emhlabeni.

1.8.4 IZINHLOBO ZOLIMI

Izinhlobonhlobo zolimi zingasho igama eliphakathi elingasetshenziswa ukukhomba umsuka wolimi noma ulimi lwabantu lokuhlalisana. Ngokuka Crystal (1987), izinhlobonhlobo zolimi zikhomba indlela yokukhuluma eyeyame ekuguqukeni esimweni sendawo.

Lokhu kukhomba ukuthi ulimi nakuba kuwulimi olulodwa olukhulunywayo, kodwa amagama akaphinyiswa ngokufanayo ezigodini ezahlukene noma izigodi lezo zisebenzisa amagama ahlukile kube kusho into eyodwa.

EsiZulwini abantu abahlala eNquthu abawaphimisi amagama athile ngokufanayo nabantu baseNhlanguwini noma nabantu baseZingolweni. UHudson (1980:25) ukubeka ngokuthi lokho okwenza kubekhona umehluko kubangwa wukuthi labo abahlala kuleyo ndawo basondelene kangakanani nabanye abantu abakhuluma olunye ulimi olwahlukile.

Siyaye sizibuze imibuzwana ngokuthi sizehlukaniselani izinhlobonhlobo zokukhuluma, kubekhona izilimi zezigodi ezahlukene zolimi olulodwa olukhulunywayo. Sibona izwe laseJalimani nakuba ulimi loqobo (Standard Language) lunye kodwa izilimi zezigodi cishe zibe yi-8, ezincike kumazwe ancikene nezwe laseJalimani. UHudson uthi:

There is no distinction between language and dialect except that a language carries greater status when spoken. It would be better to say that there is an acceptable standard language and dialect forms called social dialects or regional dialects.

Okuhunyushwe ngokuthi:

Awukho umahluko phakathi kolimi kanye nolimi lwesigodi ngaphandle kokuthi ulimi lunesigqi lapho lukhulunywa kufanele sisho ukuthi kukhona izinga elamukelekayo olimini kanti ulimi lwesigodi kube kuwulimi lwesifunda esithize.

Ulimi lwesigodi lungabizwa ngokuthi wulimi olutholakala ezigodini ezithize. U-Van Wyk (1992:27), ubeka ngokuthi ulimi lokuhlanganisa oluveza ulimi okuyilona olukhulunywayo.

Ulimi lwakhiwa yinhlanganisela yezilimi zezigodi. Umuntu ngeke acabange ukuthi ulimi lwesiXhosa lwakhiwa izilimi iziningi zezigodi, futhi luwulimi olubanzi olulodwa. Umehluko kulo uyatholakala lapha nalaphaya kodwa lona luhlangana ngezindlela eziningi.

1.8.5 ULIMI OLWAMUKELEKILE KANYE NAMANDLA

Impucuko, amasiko kuyahambisana nolimi. Njengalokhu abantu bethintana njalo kukhona futhi okubahlanganisayo.

Ulimi okuthiwa ngolwamukelekile luba ulimi olubhalwe phansi, olufundwa ezikoleni nolusetshenziswa emisakazweni nakumaphephandaba. UCalteaux (1994:41) uthi:

The only feature that seems to be shared by all standard languages is the fact that they are recognized or accepted by or prescribed for, given communities, societies as a superordinate variety.

Okuhunyushwe ngokuthi:

Uphawu olusemqoka olubonakala lunobudlelwano nezinye izilimi ezisemthethweni wukuthi izilimi zamukelwa noma ziqokwa ngabasemagunyeni bemiphakathi enamandla athe xaxa kuneminye.

Ulimi olwamukelekile luthathwa njengolimi oluqojeme uma lukhulunywa emiphakathini njengalokhu libizwa eminye imiphakathi ukuze lukhulunywe, lufundwe nasezikoleni. UGarvin (1968:366) ubeka ngokuthi:

Standard language is prescribed or proclaimed by a department or government, accept to be an example forming a greater part of the community.

Okuhunyushwe ngokuthi:

*Ulimi olusemthethweni luqokwa noma lumenyezelwa
nguHulumeni noma umbuso ulwamkele njengalokhu
kuyingxenye enkulu yomphakathi elwamkelwayo.*

Ulimi olusemqoka kufanele lusebenzele labo abalukhulumayo kanye nalabo abakhuluma izinhlobonhlobo zezilimi. Kufanele futhi ulimi lube nesithunzi kanye namandla.

Ulimi olwamukelekile luhlelwa ngokomthetho luveze uhlelo, izichazamazwi kanye nezincwadi okufanele zifundwe ezikoleni.

Amazinga aphakeme emfundo kanye nokwahlukaniswa kwezikhundla eziphakeme zokuphatha kuhambisana ncimishi nokwezinga lemfundo abantu abayizuzile. Kuyaye kuthi labo abasezikhundleni eziphakeme njengamajaji, izimantshi, osolwazi bancane kakhulu kunoquqaba olungaqeqeshiwe.

(Nafziger: 1988:121)

Izikole yizo kanye eziyiminyango yabantu abangase baqashwe emisebenzini ethile futhi eneholo elithe xaxa. Lokhu kuholela ukuba uquqaba luthole imisebenzi ezobaholela amaholo angcono. Ngakho-ke ulimi lusemqoka ngoba yilo oluhlahla indlela yokuthi ngubani ofanele aqashwe futhi ufike kuliphi izinga lemfundo.

Ngakho-ke ulimi lwabela abantu imisebenzi enamaholo athe xaxa nangcono. Kuholela ukuba abantu bafunde ulimi lwabo kanye nolimi olusha ukuze babe namalungelo okuzuza futhi babe nakho ukuqonda nokuzwa izifundo zasemisebenzini.

Ukwazi ulimi lombuso kundlondlobalisa amandla ukuba abanye baqhoqhobale phezu kwabanye abantu. UTollefson (1991:9) uthi:

Those who are to speak the language of the government are given greater power to rule over the majority.

Okuhunyushwe ngokuthi:

Labo abakwazi ukukhuluma ulimi lukaHulumeni banikezwa amandla athe xaxa ukuze babe uquqaba.

Labo abakwazi ukukhuluma ulimi olubekwe nguhulumeni bagidlabezwa ngamandla athe xaxa phezu kwabanye abawuquqaba. Kuholela ekutheni labo abangabaholi kwezombusazwe bakhethwe ngoba bekwazi ukukhuluma kangcono ulimi lombuso. Abasebenzisa ulimi lwesigodi abanikezwa izikhundla eziphakeme kwezombusazwe. Nakuba abantu bekhuluma izilimi zezigodi, akukuhle ukuba bahlukaniswe ngokolimi abalukhulumayo ngoba lokho kubephuca amathuba emisebenzini.

1.9.1 INDLELA YOKULANDELA UCWANINGO

Isifundazwe saseSayidi (Port Shepstone) sakhelwe ngamakhosi ayi-13. Amakhosi amane ngawakwaCele. Kwahanjelwa izikole eziyi-15 lapho kwakuxoxiswana nothisha kanye nabafundi. Othisha nabafundi banikezwa imibuzo ukuba bayiphendule. Kwahanjelwa nemihlangano yamakhosi lapho kwakulalelwa khona izinkulumo zabantu, ziqoshwe kusiqophamazwi.

Ihhovisi elikhulu loMnyango weMfundo (*District Office*) nalo lanikwa imibuzo ukuba liyiphendule maqondana nokuqashwa kanye nezifundo zokunezelela kothisha. Kwahanjelwa amasonto kepha izintshumayelo aziqoshwanga ngoba bonke abefundisi kwakungebona abakhuluma isiCele. Kwahanjelwa nemitholampilo kwaxoxiswana nabahlengikazi. Umlando wesizwe sakwaCele wawulandwa ngabantu abadala labo asebenkantshubomvu. Babexoxa babuye babonakale benendumalo ebusweni bekhombisa ukuthi ulimi loyisemkhulu luyashabalala.

Labo ababexoxa babeqokwe ngamakhosi ngoba kwakubalulekile ukuba babuye babikele amakhosi ngalokho obekwenziwa. Kwaxoxiswana nabafundi ngemuva kokuphendula imibuzo ebhaliwe kwahanjelwa ezindlini zokufundela ukubona ukuthi bona abafundi bahleli kanjani.

Sekwabalukhuni kwasatshe ukuxoxisana nabantu bamakhosi uma bengayitholanga imvume yenkosi ngoba sekwanda abantu abadunga izwe leNkosi ikakhulukazi labo bombusazwe. Nabo bafuna ukuba banikezwe izimali nokudla uma ukhulumisana nabo.

1.9.2 IMISEBENZI EYENZIWE

UMsimang (1989:39) uvumelana nezinye izingcweti kwezezilimi ngokuthi iProto Bantu. yahamba yaze yafika ezindaweni zaseTanzania naseNingizimu yaseKenya lapho izwe selakhelwe ngamaKhushe cishe kube eminyakeni eyi-1000 BC. Kodwa kukhona umlandeli othi abantu bafika kulezi zindawo eminyakeni yawo 500 BC.

UMsimang (1989:39) uveze ucwaningo ngamaLala kanye nalabo abaTekelayo. Uveza ukuthi amaLala ayingxenye yolimi lwezigodi lwalabo abaTekelayo okuhlanganisa amaSwazi, amaBhaca, abaseNhlanguwini, amaPhuthi namaNdebele akwaShumayela. Nakuba engachazwanga kabanzi, kepha uyaveza ukuthi amaLala adabuka kumaShonga. Futhi naye uMsimang ulandela lokho okwavezwa nguVan Dyk (1955:103) ukuthi isiLala sikhulunywa ngabakwaBhengu baseKranskop, ngabakwaJali eHadini, ngabantu baseNanda, eMngeni, bese ethasisela ngabakwaCele baseZingolweni kanye namaCele akwaGqwathaza (Highflats). Uchaze kabanzi ngomlando wamaLala wathi azigaba ezintathu wathi ngabakwaMkhize ngabakwaCele kanye nabakwaNgcobo .

UFinlayson (1987) ubeka ngokuthi abantu abakhuluma isiNtu baqhubeka nohambo lwabo, bahamba ngazo zonke izindlela kusukela endaweni lapha kungumnyombo

wokuhlangana kwezizwe ezazinamasiko ahlukene, bamukela, baguqula babuye bangenisa amasiko kanye nengxenye ethize yezilimi. UFinalysen wamukela isiphakamiso sikaLouw esihlanganisa ongwaqa /hl/ no /dl/ abafanisa nesiKhushe esikhulunywa eKenya kanye naseTanzania. ULouw uyaqinisa ukuthi amanye amagama esiNguni akhomba ukuthi avela eNyakatho, ngenxa ngenxa yezilimi ezikhulunywa ngama-Arabhu athelela ulimi lwesi-Swahili, isiNguni kanye nesiYaya. Kuliqiniso ukuthi Ama-Arabhu ayehwebelana naBantu emandulo. Lokho kuvezwa ngamagama esikhathi, yimali kanye nobucwebecwebe.

UBleek (1862:106) uhlaziya ulimi lokuTekela oluvezwe nguDohne (1857) encwadini yakhe ebizwa ngokuthi “Zulu Kaffir Dictionary” ubeka ngokuthi :

Ukutekela noma ukutekela kuzilimi zezigodi zaziwa kuzichazamazwi. Olimini lwesiXhosa u nk uyasuswa abengu hh noma abe u / y. Olimini lokutekeza, lokhu kuyenzeka, nasolimini lwesiNambane ngokwehlisa iphimbo.

Isibonelo:

IsiZulu	IsiCele (ukuTekela)
inkomo –	iyomo
inkosi –	iyosi/iwosi
intombi –	inombi
intambo -	inambo
umuntu -	umunu

Umankankane *u/N/* awususwa uhlala ukhona njalo kodwa u / t / uyasuswa lapho kutekelwa. U / nk / uyasuswa kugaxwe u / y / noma u / w /.

Abanye abacwaningi bezilimini zabomdabu, abacwaninge ngefonoloji kanye mofoloji yesiLala bagxile kabanzi maqondana nokutekela. UVan Dyk (1960) ujule kakhulu ekucwaningeni ngamaJali aseKranskop kanye nawaseHadini.

Uchaze ngolimi lwakwaNgcolosi eKranskop nabakwaJali eHadini njengolimi olulodwa oluhlanganisa amaLala aseNyakatho namaLala aseNingizimu. Lolu cwaningo luka Van Dyk aluvezi umlando noma ukudabuka kwamaLala kodwa lugxile kakhulu emithethweni emayelana nokubhalwa nokuhlelwa kolimi.

UWilkes (1981:131) wavula elinye ikhasi maqondana nolimi lwesiLala. UWilkes ubeka ngokuthi beku lokhu kuthathwa kalula ukuthi isiLala siwulimi olufanayo singahlukaniswa njengezilimi zezigodi. Ucwangingo olunzulu luveze omkhulu umehluko okhona phakathi kwesiLala sabantu baseKranskop kanye nabantu abangamaLala baseZingolweni.

Okushiwo nguWilkes (1981:131) kuveza ukuthi ufunde wacwaninga kabanzi ngomsebenzi kaVan Wyk obekade esho ukuthi amaLala aseZingolweni nawaseKranskop, eNanda kanye naseHadini, bangabantu abakhuluma ulimi olulodwa. Ucwangingo luyaveza ukuthi kukhona ukuhlangana ngokozalo nomlando wamaLala kodwa sekukhona umehluko ngenxa yezilimi zezigodi futhi okube nomthelela wezindawo lapho sebehlala khona.

U-Ownby (1981:62) wenza ucwangingo olunzulu ngezilimi ezisemthethweni kanye nezilimi zezigodi zabaNguni lokhu okwavela emaphepheni akhe "*Early Nguni History :Linguistic Suggestions (SAJAL) 1981 Supplement*) kanye PhD. Thesis (1985) "*Early Nguni History the Linguistic Evidence and its Correlation with Archaeology and Oral Traditions.*" Esecwaninge kabanzi ngesayensi ephathelene nokuphenya ngeNdulo (Archaeology), okukhulunywayo umlando nalokho okubhaliwe ngemvelaphi yesiNguni. U-Ownby uveze ukuthi umlando nezilimi zabaNguni angeze waxazulula izinkinga zofuduko lwabaNguni.

U-Ownby (1981) uveza amagama angumongo wabo bonke abaNguni lapho kuvela khona wonke amagama esiNguni, lokhu ukwenzele ukuba siwuqonde kangconywana umlando wabaNguni. U-Ownby akakuvumi ukuthi amaLala okudabuka (Proto-Lala)

ahlukana nabaNguni bokudabuka (Proto-Nguni) cishe ekupheleni kwenkulungwane yokuqala yeminyaka, kepha labo abaphenya ngezinto zaseNdulo (*Archaeologists*) bathi kwenzeka ngasekupheleni konyaka we-*Early Iron age* kumlando wabaNguni. Futhi uyakuphikisa lokho okushiwo ngu Bryant ukuthi ufuduko lwabantu lwenzeka ngesikhathi seMfecane kepha uyakugcizelela ukuthi umthelela wezilimi waba khona njalo kuze kube nanamuhla. Ngokuka Ownby kuyavela ukuthi izilimi zezigodi ziyinto ekhona futhi neqhubekayo.

UKubheka (1979) uhlukanise IsiZulu ngokwezigodi eziyisithupha kodwa ubeka ukuthi isiLala sehlukene kabili. IsiLala sasogwini nasezansi noGu, bese kuthi ukutekela ngokwaseNingizimu neNtshonalanga yaseNatali. Eqinisweni lokhu okubekwa nguKubheka uqonde ukutekela kwamaBhaca kanye nabaseNhlanguwini. Lokhu kwahlukanisa kukaKubheka izilimi zezigodi akucaci kahle ngoba akukuvezi kahle ukubonakala kwezigodi. Wonke umsebenzi wakhe udinga ukuba ubukezwe.

UBailey (1995:13) washicilela amaphepha amabili aqondene nomlando wokuhlukaniswa kwabantu baseNingizimu ne-Afrika. Kulawa maphepha ugxile kakhulu kusiTekela kanye nesiLala.

Ephepheni lokuqala elisihloko sithi “*The Bantu Languages of South Africa: Toward Sociohistorical Perspective*”, uqhathanisa ukuhlelwa kokudabuka kwabantu kanye nezinhlobonhlobo zabantu okuyingqikithi kuyizilimi zabaMnyama baseNingizimu ye-Afrika. Lezi zindlela zokuqhathanisa ngokukaBailey akufanele zihlanganiswe ngoba azichazi into eyodwa ngokufanayo, Kulukhuni ukuchaza umlando ngokupheleleyo wolimi.

Ephepheni lesibili elithi, “*Sociolinguistic Evidence of Nguni, Sotho, Tsonga and Venda, Origins*”. uBailey uyavuma ukuthi ukwehlukaniswa kwabantu cishe ukuba kwenzeka eminyakeni yekhulu lesithathu noma lesine. Uhlobo lolimi olwabe lukhulunywa ngalezo zikhathi luwuhlobo lokuTekela noma isiLala kwabe kuyame

kusiTonga / Tsonga / Thonga saseNingizimu yezwe laseMozambikhe. Lolu limi lwaba ngumsuka / ngumthelela wezilimi zesiNguni olukhulunywa namuhla

UCele (1995:27) ubhala ngokucacile encwadini esihloko sithi, “**Historical Literary Survey of the Cele People in the Maphumulo District**”. Kule ncwadi ubalisa ngomlando ojulile ngeqhawe lakwaCele, uMagaye ka Dibandlela owabe engomunye wezinduna zeNkosi uShaka futhi eyisithandwa seNkosi uShaka. Nguye uMagaye owenza ukuba izimpi nobukhosi bakwaZulu bungasihlakazi isizwe sakwaCele. Kulo lolucwaningo ubeka ulimi lwesiCele oluthe ukuceza futhi oluthathwa njengengxenywe yesiLala

1.9.3 UKUHLELWA KWEZAHLUKO

Ucwaningo luzohlukaniswa izahluko eziyisithupha (6) ezizomiswa ngale ndlela:

Isahluko 1

Lesi sahluko siyisendlalelo socwaningo. Siveza isimo maqondana nocwaningo. Sinikeza nencazelo ngesiCele, Kuso kube kunikezwe nencazelo yamagama, izinhloso, nesizinda socwaningo. Kwezinye izibonelo zamazwe amabili ase-Afrika aphumelele ekuhleleni ulimi. Injulalwazi ngolimi ichazwe kabanzi kulesi sahluko neminye imisebenzi eyenziwe kanye nezincwadi ezifundiwe.

Isahluko 2

Lesi sahluko siveza ukuthi ucwaningo luhlanganisa kanjani isizwe samaCele aseZingolweni, eMfakuceba, eMawuleni, nakwaShonkweni kanye nezinye izizwe ezingomakhelwane.

Isahluko 3

Kulesi sahluko, kuvezwa indlela ucwaningo olwenziwe ngayo kanye nokuqoqwa kwemininingwane. Izinsizalucwaningo zichaziwe futhi konke kuqoshiwe. Kuvezwe indlela okuhlungwe ngayo abameli, izinsizalucwaningo, uhlelo lwekhwantithethive (yokuthola ulwazi ngokusebenzisa amanani) nolwekhwalithethive (ngokuthola ulwazingokubiza imibuzo enguwuthelawayeka, kunanoma ubani), Imibuzo kanye nokuxoxisana. Okutholakala ezindlini zokufundela kuqoqwe lapha.

Isahluko 4

Lesi sahluko sigxile ekuhlaziyeni, ekuhlahleleni nasekuhlungeni ucwaningo. Imibuzo yabafundi, othisha, umphakathi nomnyango wezemfundo ihlahlelwe ngokuphelele. Ukuxoxisana komcwaningi kanye nabafundi nothisha, umphakathi, abahlengikazi nomphathisiteshi samaphoyisa, kuzokwenziwa kulesi sahluko. Imiphumela yebanga le -12 yeminyaka emihlanu eyedlule, izohlelwa, ihlahlelwe lapha. Okukhathaza abafundi nothisha lapho kufundwa, kufundiswa, kuzovezwa lapha. Kuvezwe izinto ezenza ukuthi umphakathi ungabathokozeli othisha nokwehlisa izinga lesiZulu

Isahluko 5

Lesi sahluko sizoveza umehluko okhona kufonoloji neMofoloji. Uhla lwamagama aqhathanisiwe luzovezwa.

Isahluko 6

Yisahluko sokugcina salolu cwaningo olwenziwe esiyiqoqo lakho konke okwenziwe. Siveza okutholakele, izifiso zabazali, nokuthi bangasiza kanjani. Kuzovezwa nokutholwe kubafundi, okuphawulwa ngothisha nemithwalo ethwelwe ngothisha abafundisayo. Izincomo zizonikezwa lapha mayelana nokuqashwa kothisha,

ukuqeqeshwa kothisha kanye namasu angasiza ekuthuthukiseni ukufunda nokufundisa ulimi lwesiCele

1.10 ISIPHETHO

Empilweni yabantu nenqubekela phambili yolimi kubiza ukuhlangana nemiqulu yemilando yabantu engazange ibhalwe phansi, lapho okwasendulo kusavela ngezindlela eziningi ezikhathini zamanje, kuveze izithelo zalokho okwatshalwa eminyakeni eminingi eyedlule.

Njengalokhu ulimi isiCele kungulimi lwesigodi, lukhulunywa ngabantu ababuswa ngamakhosi akwaCele. Izinhloso zocwaningo kube ngukuveza ukuthi ulimi lwesiCele, nakuba kubonakala ukuthi luyashabalala ngenxa yokuthi ezikoleni kufundwa isiZulu, lona lusekhona futhi luyaphila ezindaweni zakwaCele. Ucwangingo luhlose ukuvezela umnyango wezemfundo ukuthi ulimi lwesiCele malungadicilelwa phansi njengolimi olungelutho. Malukhuthazwe, lufundiswe, luthuthukiswe njengazo zonke izilimi.

Kubalukile ukwazi incazelo yamagama ngoba kuyasibonisa ukuthi la magama asetshenziswa imihla ngemihla avela kuphi, ayini, avela kanjani. Uma siqhathanisa ukuthuthuka kwezilimi kwezinye izizwe zabomdabu zase-Afrika njengase-Nigeria naseTanzania, sibona kufanele ukuthi naseNingizimu ne-Afrika kubalulekile izilimi zithuthukiswe.

Lolu phenyo lungukulinga ukuveza lokho obekufihlakele nokunganakiwe ngesizwe nangolimi lwesiCele ngenjongo yokwenza umlando kanye nolimi lwesiCele lukhule, ludlondlobale, futhi luthakaselwe.

Esahlukweni esilandelayo, sizoveza umlando kafushane ngesizwe sakwaXolo, isizwe saseMavundleni kanye nesizwe sakwaCele njengalokhu bengomakhelwane.

ISAHLUKO 2

UMLANDO NAMASIKO ESIZWE SAKWACELE

2.1 ISINGENISO

Lesi sahluko siqonde ukuveza imvelaphi eyisendlalelo sesizwe samaCele ukuze sazi ukuthi bangobani, bayithola kanjani indawo abakhe kuyo namuhla, nokuthi amasiko abo anjani kulezi zinsuku.

Okokuqala, kuzokuba ukuklama kafushane ngokudabuka kwezizwe ezinsundu ezakhelene nesizwe sakwaCele, amasiko azo, umlando ngesizwe samaCele nokuthi bavela ezweni lamaThonga. Ochwepheshe bezilimi kanye nezazi zomlando wezwe zikhomba ukuthi indawo yokudabuka kwabansundu yaba maphakathi nenkaba yase-Afrika. Abantu abansundu bafuduka njalo behla nezwe bebhekise amabombo eNingizimu kanye naseMpumalanga eminyakeni ecishe ibe zinkulungwane ezinhlanu ezedlule baze bazofinyelela eNingizimu ye-Afrika (Greenberg:1974;115 Phillipson;1977:129; Finlayson:1987;78 no Khumalo 1993:54).

Labo abangogoti ekuphenyeni ngesayensi ephathelene nendulo, babeka ngokuthi kukhona izinto zemvelo ezikhomba ukuthi sekudlule iminyaka ezinkulungwane ezimbili bahlala kuleli lizwe laseNingizimu ye-Afrika futhi lokho kuvimba okushiwo yizifika namthwalo kuleli lokuthi abansundu bafika kanye kanye noJan van Riebeeck ngo-1652. Umlando waBantu wawungalotshiwe phansi kepha wawuxoxelwa izizukulwane ngezizukulwane ezashabalala. Lokhu kwakuyindlela yokulondoloza umlando kanye namasiko abo. Ukuze kugcwaliseke futhi kwamukeleke lokho okushiwoyo ngemilando yaBantu, kuhle ukuba umuntu kulabo abadala azizwele belanda umlando wakubo abawazi kahle bengafundi ephepheni. Ngakho-ke, lolu cwaningo luzoveza, luhlaziye lokho okuwumlando omdala kanye nomlando wesimanje

futhi kuvimbe lokho okukhulunywa ngabondlebezikhanyilanga kube kungesikhona okuphelele. Okunye kwakho kusuke kunehaba kakhulu.

Umlando wokudabuka kwabantu abansundu wembulwa nguBryant (1929:312) no James Stuart (1929) ngokubeka ukuthi labo ababekhuluma izilimi zaboMdabu baqala ukuhlala eMzansi Mpumalanga waleli lizwe eminyakeni eyizinkulungwane ezimbili eyedlule.

Lolu cwaningo luzoveza izizwe zabaNguni eziyingxenye yamaLala ezadabuka enhla neMpumalanga yelizwe laseMhlabuhlangene.

2.2. UKUVELA KWABANSUNDU

Abantu abakhele izwe loMzansi Afrika kuvezwa yizazi zomlando wezwe kanye neSayensi yezilimi kuhlangukane namaLala badabuka eNhla neNtshonalanga yezwe (North West) naseMahlathini asenkabeni yezwe lase-Afrika. Bafuduka njalo behamba nemihlambi yabo. (Phillipson :(1977:129); Khumalo (1993:54). Akulula ukulanda ngokugcwele umsuka wabantu abansundu. Izizwe ezikhona eMzansi wezwe laseNingizimu ne-Afrika zakhelwe abaNguni, abeSuthu, amaThonga, amaVenda kanye nezinye. AbaNguni behlukene ngoba singabala amaXhosa, amaZulu, amaSwazi kanye namaNdebele. Lezi zizwe zamaNguni zifike zihlukane ngolimi kanye namasiko. UVan Warmelo (1935:69) ubeka izizwe zabaNguni njengalezi: -

- (a) Izizwe zaseKapa
- (b) AmaMfengu nezizwe ezabaleka eKoloni
- (c) Izizwe zaseNatali (KwaZulu-Natal) neziseduze nomngcele waseNatali
- (d) Kube ngamaSwazi
- (e) AmaNdebele aseNhla (eZimbabwe, kwaBulawayo– abakwaMzilikazi)
- (f) AmaShangane namaNgoni (eMozambikhe naseMalawi).

Isizwe samaZulu singeke sisilahle ngaphandle ngoba siyisizwe sabaNguni boqobo. Kuliqiniso elingephikiswe okushiwo nguBryant (1963) ukuthi ngonyaka wenkulungwane yeshumi nesishiyagalolunye (19th Century) abamhlophe bangena ngendlovu yangena bazakhela ikhaya labo kuleli lizwe. Njengawo amaNgisi akudala athambela ukungena kwamaLoma (Romans) ezweni lawo, abaNguni balahlekelwa yizwe labo, balahlekelwa ukuzibusa ngenxa yamandla abamhlophe. Kulabo abomdabu base Ningizimu yeMpumalanga ye-Afrika singabehlukanisa izigaba ezintathu kubo esingabala abaNguni baKwaZulu Natali, amaXhosa aseKapa, abeSuthu bakwaMshweshwe kanye namaThonga akwaZulu Natali naseMozambikhwe.

AbaNguni, amaThonga nabeSuthu kanye nezinye izizwe zabaNsundu zigcwalise lonke izwe lase-Afrika. Cishe ufuduko lwabo lwasuka eNhla nezwe behla njalo bewela imifulakazi, benqamula izinindolo zamahlathi belibhekise kwelasezansi. Labo abahamba babhekisa amabombo abo ngaseMpumalanga bahlangana nezinye izizwe, ulimi lwabo lwathi phecelezi.

UBryant (1929:312) uthi:

After the arrival of the northern intruders into western Nguniland, and while the two strains were still in process of blending, a portion of the Ngunis, with blood but slightly affected by foreign adulteration and speech but slightly tainted in its own pronunciation. These were they, who from their peculiar system of phonetics were known among their kindred as Tekela-Nguni.

Okuhunyushwe ngokuthi:

Izifohli nezihlomeki ezangenela ngondlovuyangena ezweni labaNguni abahlukene ngegazi kodwa behlukaniswa ukuhlangana ngokudungwa kwegazi nolimi kodwa kwathi ukungcoliswa noma ukonakala kolimi ngenxa yabezizwe konakalisa nokuphinyiswa kwamagama. Yibo kanye okwathi ngendlela yabo yefonetiki baziwe ngabanye bakubo ukuthi bangabaNguni abatekelayo.

Laba baNguni ngenxa yokukhuluma bephimisa ngendlela yokulalisa kulimi babizwa ngokuthi bangabaNguni abaTekelayo. Cishe eminyakeni engama 500 eyedlule, laba okwakuthiwa bangabaNguni boqobo (Pure Nguni) balishiya elaseLimpompo behlukana nabaNguni baseMbo, kanti laba abangamaThonga Nguni, babhekisa amabombo kwelamaPutukezi emzansiMpumalanga.

UKrige (1965) uthi:

The Tekela Nguni moved South from Komati river along the outskirts of Swaziland and settled for a time south of Delagoa Bay between the Lebombo Mountains and the sea. Here they became known as AbaMbo and were met at the end of the sixteenth century by the Portuguese.

Okuhunyushwe ngokuthi:

AbaNguni abatekelayo bafudukela eNingizimu besuka emfuleni ikomati bagudla imingcele yezwe laseSwazini bathi gozololo okwesikhashana eNingizimu yaseDelagubhe phakathi kolwandle kanye nezitaba zoBombo kulendawo bebizwa ngokuthi bangabaseMbo bahlangana namaPutukezi ekupheleni kweminyaka yama 1500.

Yiwo lamaThonga angabaNguni abahlangana nezinye izizwe kodwa bona baqombola baze bangena ogwini lwaseNatali. Kulabo kubaluleka kakhulu abakwaMthethwa, amaLala kanye namaDebe. AbaNguni angamaThonga ashishinga njalo eminyakeni yawo-1650 ngokukaKrige (1963:12) bebheke eNingizimu baze bahlangana nesizwe sabaThwa. Nokho, abaThwa abakuthandanga ukubuswa ngabanye abantu, kodwa kwabakhona umthelela wokuba bathathe abanye ongwaqabathwa (clicks) enkulumeni yabo futhi baze benza isiko labaThwa lokunquma ucikicane.

UBrutton (1980) uyavumelana noBryant (1929:312) noKhumalo (1995) ukuthi amaThonga ahamba abhekisa amabombo empumalanga ahlala ezimfundeni zaseMozambikwe.

AmaThonga, angabaNguni ayesondelene noma ayenobuhlobo obukhulu nabaNguni baseMbo. Labo abangamaDebe bakha imizi yabo maphakathi nezwe laseNatali futhi alandelwa ngamaLala cishe eminyakeni yawo-1650. Yiwo lamaLala akha eduzane nomfula uThukela futhi abizwa ngokuthi angabakwa Nyambose. Isizwe sakwaMthethwa sakhula, saba namandla sayinqoba eminye imibuso eyabe yakhelene naso. Eminyakeni yo-1785, kwavela imibango yasebukhosini sagcina isizwe sahlukene phakathi (Krige: 1965:25).

Igama elithi “*Nguni*” elisetshenziswa kakhulu ngokudidiyela, likhomba abantu abaNyama abakhele lonke laseMzansi ne-Afrika, libe lihlanganisa amaSwazi, AmaZulu, amaXhosa wonke nawaphesheya kweNciba. Laba bantu bagqame kakhulu ngolimi lwabo kanye namasiko kunalabo abangamaThonga kanye nabeSuthu.

Kuliqiniso ukuthi abantu abaNsundu badabuka eNkabeni ye-Afrika (Bryant 1929:311). Labo abangabaNguni banqamula amahlathi nemifula bebhekisa amabombo abo eNingizimu. Leli gama elithi “*Nguni*” laqala ukwaziwa ngonyaka ka-1589 lapho labo abasinda ekucwileni komkhumbi “iSao Thome” ogwini lolwandle lweNyakatho nezwe lakwaZulu. (Wright 1990:13)

Bathola igama elabe lisetshenziswa ngokuthi “*Viraugune* noma *Viragune*”. U-Bryant (1929:312) walihumusha ngokuthi lisho “*abaNguni*”. UJunoid (1913) wathi leli gama akulona igama lesintu. Labo abasinda ekucwileni komkhumbi iSao Thome balisebenzisa ngoba beqonde ukuthi lisho “*Umbuso wesizwe sabaNguni*”. Kuyabonakala ukuthi igama labe lisetshenziswa ngamaPutukezi.

UBryant (1963:316) ubeka ngokuthi labo bantu ababehamba bebhekisa amabombo abo eMpumalanga babizwa ngokuthi bangabaNguni abatekelayo ngenxa yokuthi babebiza abanye ongwaqa ngendlela ethe phecelezi. Laba baNguni babeyimizila emibili. Behlukana phakathi, abanye bahlala ngasezintabeni zaseBonjeni base bebizwa ngokuthi bangabaNguni abatekelayo.

Bahamba njalo baqonda ngasolwandle baze bahlangana namaThonga akwaGwamba (Bryant: 1929:312). Baganiselana baze bathatha nolimi lwawo amaThonga.

Basuka lapho, bathutha babheka ezintabeni zasoBonjeni, kodwa bafika sebemukile abaNguni baseMbo. Kule ndawo babizwa ngegama elisha lokuthi bangabaNguni angamaThonga (Thonga Nguni) (Bryant:1963:314). AmaThonga angabaNguni kubalwa abakwaMthethwa, amaLala kanye namaDebe. UJunoid (1962:151) ubeka ngokuthi igama elithi “Thonga” labe liqondiswe kuleso sizwe esabe sakhe eMozambikhwe eNingizimu nomfula iSabi.

The term Thonga was applied to the people of Mozambique more particularly those South of the Sabi River.

Okuhunyushwe ngokuthi:

Igama elithi Thonga lalibizwa kubantu baseMozambikhi ikakhulukazi labo ababevela eNingizimu nomfula iSabi.

Leli gama “Thonga” liyahambelana negama elithi “Lala” ngoba lisho “isigqila” kanti “Lala” lisho “umuntu odelelekile”. Ngokuka Wright (1990:30) ubeka ngokuthi:

The term “Lala” has come down in the literature as the genuine name for a group of lineages of common language, culture and origins whose ancestors are supposed to have migrated in a body from Swaziland – Thongaland region along the east coast into the region south of the Thukela.

Okuhunyushwe ngokuthi:

Igama elithi Lala lavela ezincwadini njengegama eliqondeni neqeqeba lezlimi ezijwayelekile namasiko emvelo amathongo noma okhokho babo abadabula ezweni laseSwazini, ezweni lamaThonga eduze nogu lwaseMpumalanga kwehle njalo kuze kuyofika eNingizimu noThukela.

Bonke labo ababengakhulumi ulimi lwesiZulu ngokuphelele babaziwa ngokuthi bangamaLala nakuba leli gama labe likhona lisetshenziswa ngaphambi kokuvela kombuso wamaZulu.

UWright (1990:31) ukubeka ngokuthi:

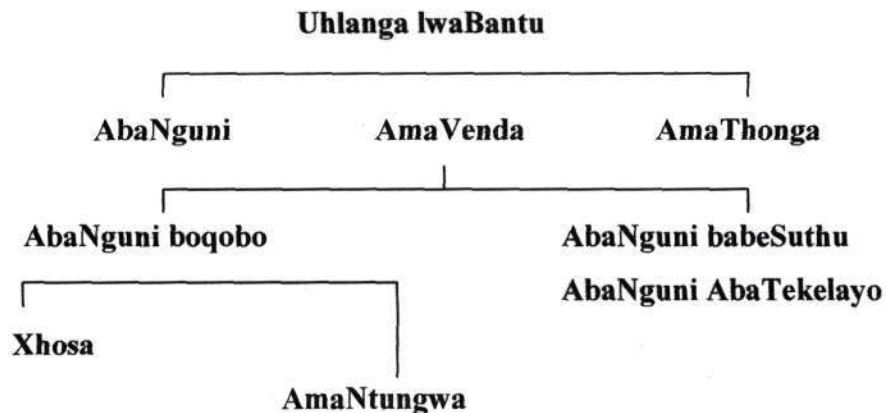
The name "Lala" may have been and probably in existence long before Shaka's day, but it was in his day that it came to be widely known, i.e. when all the people were incorporated into the Zulu empire.

Okuhunyushwe ngokuthi:

Kungenzeka ukuthi igama "Lala" lavela kudala kakhulu kunesikhathi kubusa iNkosi uShaka, kodwa ngezinsuku zakhe lasetshenziswa kakhulu lapho bonke abantu noma izizwe zaBathwa zaba ngumbuso owodwa wamaZulu.

Isizwe sakwaCele sabakhona kudala futhi sabe singagqamile kakhulu. AbakwaCele babehambisana nabakwaMthethwa besuka khona le ezintabeni zasoBonjeni. Bayibo labo ababizwa ngokuthi ngamaThonga angabaNguni (Thonga Nguni). Ukuhambisana kwabo nabakwaMthethwa kwenza sengathi bakhonzile kwaMthethwa kanti bona babe beneNkosi yabo.

UBryant (1929:312) ukubeka ngokuthi abakwaMthethwa, amaLala kanye namaDebe bavela kumaThonga lawo kanye abizwa ngokuthi amaThonga angabaNguni. UBryant (1929:312) ubeka uhlaka lokudabuka kwabantu ngale ndlela.



AbaNguni baseMbo

AmaThonga angabaNguni

KumaThonga angabaNguni kuxuba abakwaMthethwa, amaLala kanye namaDebe. Phakathi kweminyaka yawo-1600 no-1700 amaThonga angabaNguni kuhlangukisa abakwaMthethwa nabakwaCele, bahamba baze bazinza ogwini lwakwaZulu.

AbakwaMthethwa babehambisana nabo abakwaCele. AbakwaCele babengagqamile ngoba inkosi yabo kwabe kungeyakwaMthethwa. Lokho kwenza ukuba abanye badideke bathi bona bavela kwaMthethwa. UXolo (1998:42) uthi abakwaCele bavela kuNyambose wakwaMthethwa. Kanti uPhandaphansi (umlandisi) uyakuphika uthi bona bakwaCele abazange badabuke kwabakwaMthethwa.

2.3 UMLANDO WESIZWE SAKWAXOLO

Isizwe sakwaXolo saziwa kahle ngabadala ukuthi sasakhe esiDumbini, endaweni yaseMadadiyela. Sabe sibuswa yinkosi uSabela. Njengalokhu sasihleli kule ndawo, amaXolo ayekhuluma isiSuthu (Xolo:1999:16). U-Bryant (1929:312) uthi amaXolo avela emaMpondweni kodwa akabeki ngempela ukuthi avela kuphi nezwe lamaMpondo. Kuliqiniso okushiwo ngabalandisi ukuthi isizwe samaXolo sadabuka eLesotho ngokuba nanamuhla asekhona amaXolo akhe eMadadiyela (*Matatiel*) ashoyo ukuthi wona angawokudabuka eMadadiyela.

NgokukaXolo (1999:16) uthi amaXolo akazange abe ngamaMpondo. Ukhokho omkhulu wamaXolo kwabe kunguHohoho abanye babembiza ngokuthi uHuhuhu (Xolo 1999:16). UHohoho wayengenye indoda yesizwe sakwaModjadji. Lokhu abunakho ubufakazi obuphelele. Uma elandisa uXolo uthi abakwaXolo babe yisizwe samaLobedu esasibuswa nguModjadji eminyakeni yo 1300-1400.

Abantu bakwaXolo ukuze kuthiwe *“Xolo”* uma bebizwa, kwenzeka lokhu sebelishiyile izwe laseMadadiyela ngaphambi kokuba bafike KwaZulu-Natal.

Ngokulandisa komlando wakwaXolo, ukhokho wabo kwakunguHohoho, ozala uHenge, ozala uMthonga, ozala uMzilikazi, ozala uDabuketsheni, ozala uMakhalendlovu. Lawa madoda angenhla, akuqondakali kahle ubukhosi bawo. Kodwa kusukela kuSabelo, yilapho kwazeka kahle ukuthi uSabelo wabe eyinkosi eMadadiyela. Namanje basekhona abakwaXolo abahlala eMadadiyela.

Inkosi uSabelo wabe akhe isithimuthimu senxulama. Okwaphatha kabi abeSuthu wukuthi isizwe sakwaXolo ngaphansi kwenkosi uSabelo sasinyamanambana ngenxa yokuthi sasikhuluma isiSuthu kanye nesiXhosa.

Inkosi yabeSuthu yayingabathembi laba bantu abakhuluma kanje. Yabona ukuthi kungenzeka balandele amaXhosa futhi babahlasele. AbeSuthu bazama izindlela eziningi zokubaqhubukusha.

Inkosi uSabelo wabe eyindoda enehliziyo enhle nengazithatheli izinto phezulu. Futhi nendodana yakhe inkosi uNtamonde yabe inehliziyo ephansi efana nekayise. Wayengenawo amandla okulwa ngoba wayengazithandi izimpi. Ukuze agweme le ngxabano yabakwaXolo nabeSuthu, wazama ukwakha ukuthula kodwa kwaba nhlazimuka nomoya. Wabiza amadoda esizwe bavumelana ngokuthi kungaba kuhle balishiye izwe laseMadadiyela.

Ukusuka eMadadiyela, Inkosi uNtamonde wabe esekhotheme. Indodana yakhe inkosana uMsuthu yathatha ubukhosi. Inkosi uMsuthu wabe engafani noyise. Wabe eyishinga. Igazi labe limshisa emakhaleni. Isizwe sasimkhuthaza ukuba mabalishiye lelo lizwe njengalokhu nenkosi esikhotheme yayivumile ukuba kuthuthwe. Inkosi uMsuthu ithatha ubukhosi nje inendodana ogama layo linguXolo. Wayemethe leli gama ngoba ecabanga ukuthi kuzobakhona ukuthula phakathi kwesizwe sabeSuthu namaXolo.

Inkosi uMsuthu wabahola abantu bakhe. Babhekisa amabombo empumalanga baze bafika endaweni yamaHiligwa. Yilapho yakhothamela khona Inkosi uMsuthu endleleni bengakafiki ezweni ababe belibabele. Inkosi uXolo, indodana kaMsuthu, yahola abantu yaze yayofika eNtimbankulu endaweni yakwaDweshula. Akazange athande ukuyokhonza enkosini yakwaDlamini – uFodo kwelaseNhlanguwini. Abantu bakhe babizwa ngokuthi bangamaXolo. Lokhu kwenzeka eminyakeni yawo-1365.

Inkosi uXolo waba nendodana eyathatha ubukhosi okwakuyinkosi uMbiba ngo-1425. Babemethe leli gama ngoba mhla ezalwayo, abanye abafana babezingela izimbiba amabuzi nakhu phela utshani babe bubude nezimbiba ziziningi kakhulu. Inkosi uMbiba wabusa kahle kodwa washesha wakhothama. Indodana yakhe, iNkosi uNkosi wathatha isikhundla sikayise. Naye washesha waya koyisemkhulu. Abalandisi bami abanaso isiqiniseko sokuthi Inkosi uNkosi wabe enayo indodana kodwa bayaqinisa ukuthi Inkosi uMabuza nguye owathatha ubukhosi. Nayo iNkosi uMabuza akahlalanga isikhathi eside ubukhosi bathathwa Inkosi uMbumba. Abalandisi bathi lamakhosi kwabe kungamabambabukhosi. Ngonyaka ka-1460 ubukhosi bathathwa inkosi uMthimude owabe eyindodana yeNkosi uMbiba awabe engowasendlini encane.

Ngonyaka ka-1505, kwabusa Inkosi uGqigqi, indodana yeNkosi uMthimude. Inkosi uGqigqi wabe enendodana okwakuthiwa nguNtimbankulu ngoba wayezalelwe eNtimbankulu. Inkosi uNtimbankulu wakhothama esebuse isikhathi eside, ubukhosi bathathwa yindodana yakhe uNotshuntsha. Isikhothame Inkosi uNotshuntsha, ubukhosi bathathwa yiNkosi uDunywa. Inkosi uDunywa yabe inendodana eyathatha ubukhosi okwakuthiwa nguMthusi (Thusi). Inkosi uMthusi wabe enamadodana amabili uMbambi kanye noGotshi.

Inkosi uMbambi wabe ezalwa endlini enkulu. Babezalwe ngonyaka munye. Ubukhosi bathathwa yiNkosi uMbambi owendlu enkulu.

Inkosi uMbambi naye wayenamadodana amabili abalulekile, uKani kanye noMgwaphuma. Ekubuseni kweNkosi uKani, kwavela iziphithiphithi ezweni ezazibangwa ngabamhlophe. Inkosi uKani wanikeza abantu bakwaCele indawo ephakathi nezwe lakwaXolo nabakwaMachi.

Abamhlophe bahlanganisa izwe laseHadingi laba ngaphansi kombuso wamaNgisi. Lokhu bakwenza bengacebisananga neNkosi uKani. Kwenzeka lokhu, ngonya ka-1865, emkhosini wokuhlanganiswa kwezwe (*annexation*). Ayizange iye emkhosini iNkosi uKani ngenxa yokudinwa ibona abamhlophe bezisikela umathanda ezweni lakhe.

Inkosi uKani babeyihasha bethi:

Usinda limqhosha

Lehlula amadoda ukulikhwishilila

Uzibaya ezinkulu zikaMbibe

UMsuthu kaNtamonde

UDunywa kaNontshuntha

Owehla ngesilulu abafokazi

Behla ngezintambo

UKhenela uBisset wayidingisa Inkosi uKani wayinqumela izinsuku eziyisikhombisa ukuba mayithuthe iphume iphele ezweni laseNatali ngemuva kokuhlanganiswa kweze laseYadini nelaseKoloni. Ngelanga lokuhlanganisa umhlaba waseCounty of Alfred (*Harding*) kanye nowaseKoloni, inkosi eyagqama emehlweni kaKhenela Bisset ukuthi ayibangakhona kwabe kuyiNkosi uKani. Kuyabonakala ukuthi Inkosi uKani wabe enganambitheki kahle

kuKhenela Bisset ngoba kuyabonakala encwadini yakhe ayebhala kuyo okwenzeka imihla ngemihla ngonyaka 1865, January 02.

That Bisset's party passed close to the kraal of Chief Kani, which was situated next to the present Izingolweni – Port Edward road at Nqumbane.

Okuhunyushwe ngokuthi:

Iqulu lempi kaBizethi ladhula eduze nomuzi weNkosi uKani owawakhiwe eduze nomgwaqo osuka eZingolweni uya ePort Edward.

Okwacasula kakhulu inkosi uKani wukuthelisa abantu intela yezindlu eyayi ngosheleni abayisikhombisa indlu ngayinye. Inkosi uKani wenqaba ukuthela leyo mali ethi imali akanayo yokuthelela izindlu zakhe. Abazange bezwane nakancane oKhenela Bisset beneNkosi uKani. UKhenela Bisset wayethi iNkosi uKani inekhanda elib'khuni.

UCamp (1963:83) noXolo (1999:16) babeka ngokuthi:

Bisset took a strong line with Kani of the Xolos, who had absented himself from the annexation ceremony. He ordered Kani to cross the uMtamvuna River within 7 days and also eventually fined him heavily in cattle. Kani removed himself as ordered to Pondoland

Okuhunyushwe ngokuthi:

Akuzange kube khona ukuthelelana ngamanzi phakathi kukaBizethi neNkosi uKani owayengazange aye emkhosini wokwabiwa kwezwe laseHadini lifakwangaphansi kombuso wamaNgisi, wanqumela iNkosi uKani ugwayi katiki, wathi makaphume aphele kulomhlaba ngeneno kwezinsuku ezi-7, awele uMthavuna wabuye wamhlawulisa izinkomo eziningi, wawelela eMampondweni.

Kwakungenxa yenzondo kaBisset ukuba aze akhiphe amazwi ayisankahlu enkosini engeyomdabu aze ayihlawulise abuye ayidingisele endaweni yasemaMpondweni.

Nembala wathutha wayokhonza enkosini yamaMpondo uFaku. Inkosi uFaku wamamkela wamnika indawo yaseGwala lapho yakhothamela khona iNkosi uKani.

Inkosi uKani wabanjelwa nguMgwaphuma kusukela ngonyaka ka-1866 kuya ku 1877. Kwalandwa indodana yeNkosi uKani emaMpondweni, uPhathwa ukuba athathe ubukhosi bukayise iNkosi uKani. Inkosi uPhathwa naye waya koyisemkhulu, kwase kubamba iNkosi uMsithwa. Bashesha bamgudluza abantu uMsithwa ukuba abe yibamba, kwabekwa uDlukulwane ukuba nguye obambela inkosi. Isikhulile inkosi uMambhongweni, wathatha ubukhosi bukayise uPhathwa. Akabusanga isikhathi eside uMambhongweni, wasekothama.

Kwabamba uMthombothi cishe kube yiminyaka emine. Isizwe safuna ukuba kubambe uMlomo. Ibambankosi uMlomo waphatha kahle isizwe samaXolo kwaze kwabekwa indodana yeNkosi uMambhongweni, uDelihlazo owabe ehlala emaMpondweni ecashisiwe.

Inkosi uDelihlazo babeyihasha bethi:

Utiki onezinyawo

Owanya emngceleni wamaXolo namaCele

Wathi imbizo inamuhlanje

Kanti ibiphezolo

Uphaphu lwendlovu luyagabhazela

Uhlazakazi lwaseNyanisweni

Inkosi uDelihlazo washesha wakhothama, kwabamba ibambabukhosi uBhekameva. Kusukela onyakeni ka-1969, inkosi uThobigunya-Everson wathatha ubukhosi bakwaXolo osabuphetha nanamuhla.(2006)

Amakhosi akwaXolo ami kanje njengokulandisa kuka Mbulelwa Xolo kanye neNkosi Thobigunya Xolo:

Hohoho



Henge

Mthonga



Mzilikazi



Makhalendlovu



Sabelo



Ntamonde



Msuthu



Xolo



Mbiba



Nkosi



Mabuza



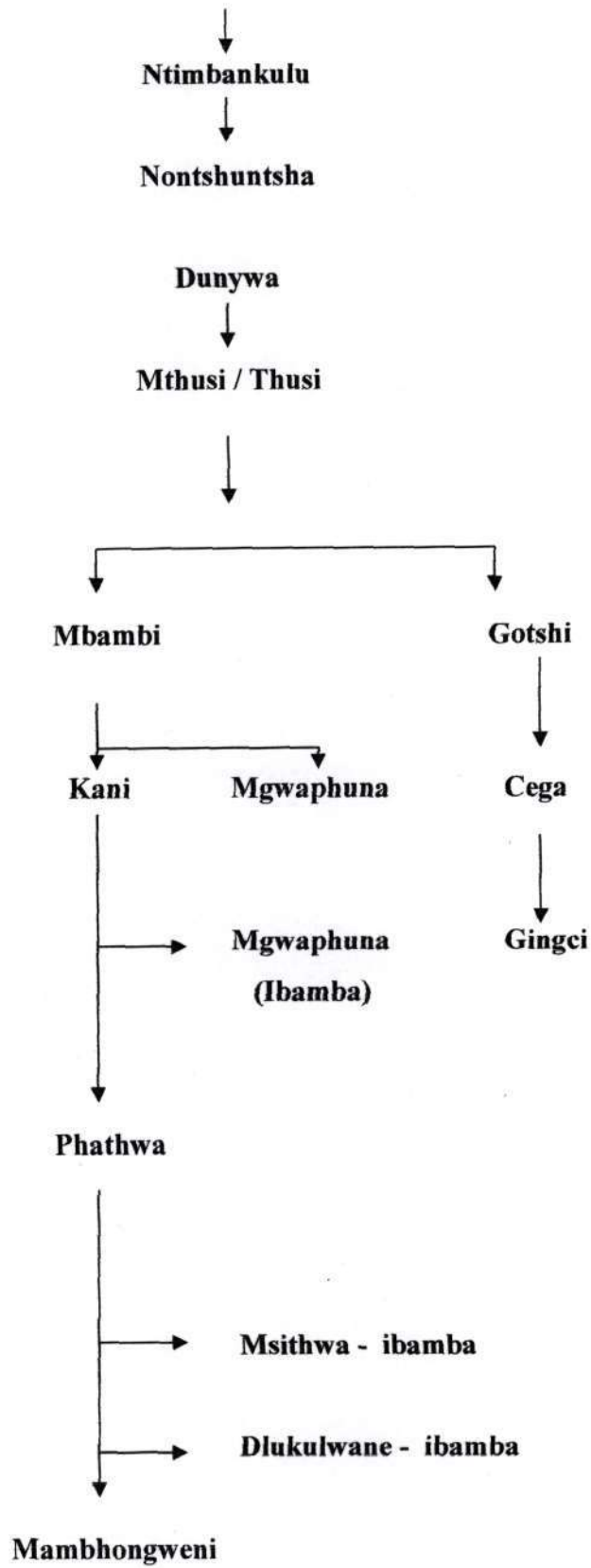
Mbumba

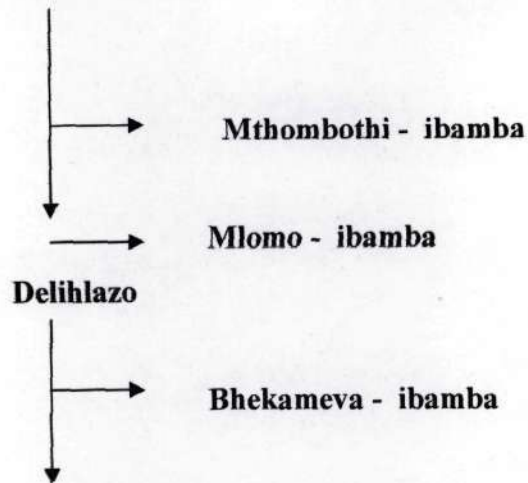


Mthimude



Gqigqi





Thobigunya / Everson

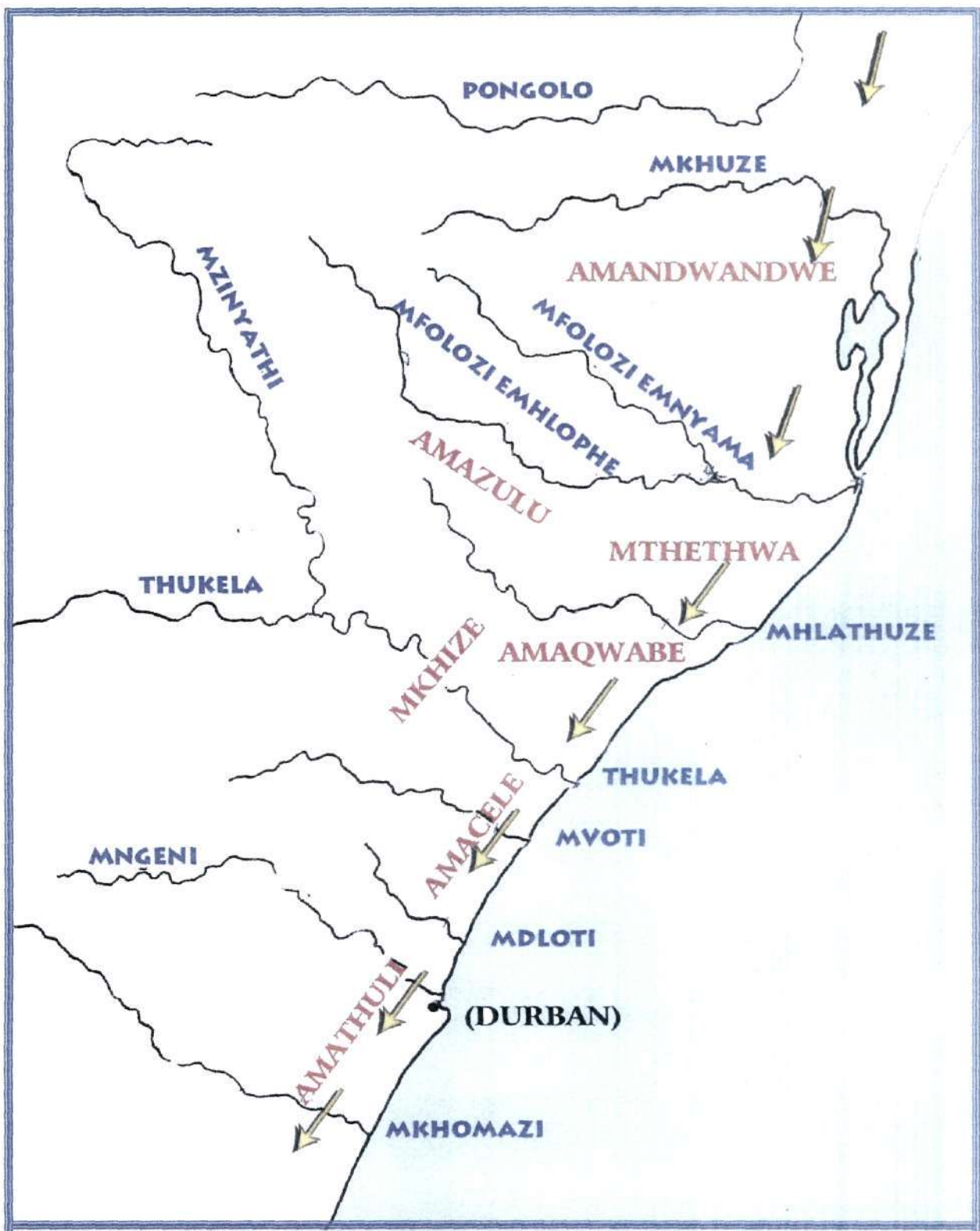
2.3.1 AMASIKO AKWAXOLO

Isizwe ngasinye sinamasiko aso angefani nawezinye izizwe. Lokho kubenza abantu baleso sizwe bezwane ngoba into abayenzayo yinye iyefana. Ngakho-ke nabo abakwaXolo ngesibongo banamasiko abo.

Kukhona isiko lokuba uma umntwana ezalwa anqunywe ilungu lokuqala lomunwe ucikicane. Leli siko alisenziwa namuhla. Limane lenziwe uma umntwana ehlupha ngokukhala njalo. Bayaye bathi abadala ukhalela isiko lakubo.

Uma kuzokwenziwa leli siko kwakuhlatshwa imbuzi. Kwakuthathwa igazi lihlanganiswe nobulongwe bembuzi ehlatshiwe, kuthotshwe noma kuthanjiswe isilonda ngalo.

Kwakukhona isiko lokubhobosa indlebe yangakwesokunene. Leli siko alisenziwa. Bathi lalenziwa ukuze kubonakale ukuthi lowo muntu uyiXolo ngempela. Abanye bathi leli siko nalo lalenziwa uma umntwana ehlupha



UFuduko Lwesizwe SaKwaCele

ngokukhala. Umuthi womthombe (*Ficus Natalensis*) ubaluleke kakhulu esizweni sakwaXolo. Uluphawu lwezindlu zamakhosi asekhotheme.

Ukuthi okhokho bawukhethelani lo muthi kungummangaliso omkhulu. Kuphela sitshelwa ukuthi kwakwenzelwa ukuba amathuna akomkhulu angalahleki. Lapho inkosi isikhothame eduze neliba layo kwakutshalwa isihlahla somthombe ngoba kuthiwa asigugi, asipheli. Uma sishabalala kuyaye kuvele esinye eduze nesakuqala.

Lo muthi uba nezimpane ezijulayo phansi, futhi zenabe yonke indawo. Lokhu kwakuyisibonelo sokuthi umbuso wamaXolo uzosabalala yonke indawo njengazo izimpane uma umuthi utshaliwe ngasengcwabeni lenkosi usufa noma ushabalala, kukhomba ukuthi umbuso wenkosi elandelayo izinto azizukuyihambela kahle.

Lo muthi uyatholakala eSayidi (Port Shepstone) lapho kwatshalwa khona inkosi uMbambi kanye naseNyanisweni lapho kwatshalwa inkosi uDelihlazo.

ENyanisweni sewutshalwe kabili. Owokuqala washiswa ngumlilo, kanti owesibili washaywa ngumbani, woma waphela. Konke lokhu kwakuchaza ukuthi izinto azizukuhamba kahle embusweni. Amakhosi akwaXolo lapho umuthi womthombe usekhona nanamuhla singabala amakhosi uMbambi, uDunywa, eNkothaneni, Inkosi uMambhongweni, eNyanisweni kanye neNkosi uPhathwa kuGamuthilini ngaseManzamlhlophe.

2.3.2 INCWALA (NXWALI)

Izizwe zasendulo zaziphila ngokuhlaselana, kuthunjwe nezinkomo. Lokho kuveza ukuba izizwe zizivikela ngokuba ziziqinise ngezintelezi zokuqinisa isizwe.

Uma inkosi ibekwa esihlalweni sobukhosi, kuqoqwa izinsizwa, ikakhulukazi amabutho enkosi ibe seyikhomba inkunzi yenkomo okuzokwenziwa ngayo inxwali. Amabutho ayibamba ngezandla, ayisonte intamo bese iyahlinzwa. Inyama yayo yayiphekwa nezintelezi ezithile. Yayidliwa ngamadoda noma amabutho kuphela. Abesifazane babenganikwa yona.

Ngosuku lwenxali yilapho inkosi yelashwa wugedla oluwaziyo amakhambi okuqinisa inkosi kanye namabutho. Amabutho ayelala komkhulu izinsuku ezinhlanu kuyilapho ephalaziswa ngezintelezi, engavunyelwe ukuba ahlange navesifazane.

Leli siko alisenziwa futhi lagcina ngonyaka ka-1957 kubambe inkosi uBhekameva. Inyanga enkulu yalo mcimbi kwakunguNtshilo.

2.3.3 UKWESHWAMA

Zonke izizwe zaKwaZulu-Natali zazinesiko lazo loku kweshwama. Leli siko lalenziwa njalo lapho kungena ukwindla, kuzodliwa ukudla okusha. Umgubho wokweshwama ubukade wenziwa yisizwe sonke futhi wenzelwa komkhulu. Nawo wawuqinisa amabutho ezimpini wenziwa yinyanga yakomkhulu. Bekuba yinkosi eshwama kuqala.

Imithi ibihlanganiswa, ithakwe nokudla okusha lapho sekuvuthiwe emasimini. Amadoda ayefika komkhulu azophuza intelezi eyenziwe yinyanga. Njalo uma kwenziwa leli siko lokweshwama, kwakufunwa umuntu wakwesinye isizwe abanjwe abulawe. Ugebhezi lwekhanda yilona olwaluzophalazela inkosi.

Umuntu obonwe edla ukwindla inkosi ingakeshwami, ubejeziswa kanzima ngoba kuthiwa uletha umkhokha esizweni sonkana ngokuthi uzoletha indlala ezweni noma isizwe sihlaselwe ngamanye amakhosi. Isizwe sakwaXolo sinezigodi eziyishumi nesishagalombili. Yilesi nalesi sigodi sinenduna yaso.

Kunomkhuba omuhle lapho intsha ihlangana entabeni ifundisane izindlela namahubo okusina. Induna leyo iba nephoyisa lezinsizwa elizohlenga izintombi uma ziya noma zibuya kofundela ukusina. Njalo ngonyaka kuba khona umqhudelwano wokusina wezigodi. Leli siko lisenziwa nanamuhla.

2.3.4 UKUGQUSHA

Imishado iyenziwa cishe zonke izinyanga onyakeni. Umshado othandwa ngabantu bonke ngowesintu ngoba uba nesasasa elikhulu. Izinsizwa ziqoqa izinkomo ikakhulukazi ezingamaduna nezinkabi. Yilowo nalowo uba nezinkomo ezimbili noma ezintathu azozixosha. Bema nazo izinkomo cishe kube yibanga lamakhilomitha amabili kusukela lapho kushadwa khona. Zizosuka zigijima, zixoshwa, zihamba zilandelana zize ziyofika enkundleni lapho kusinwa khona. Abantu bema ngapha nangapha, kuhalaliswe ukudlula kwezinkomo ngoba nakhu usehlanganiswe umakoti nomyeni. Lisenziwa leli siko.

2.4 ISIZWE SAKWAMAVUNDLA

UMLANDISI NGU AMOS MAVUNDLA

Izizwe eziningi eziseNingizimu nogu loLwandle LwaseNdiya (Indian Ocean) zadabuka KwaZulu. Nabo abaseMavundleni kukhona ukudideka ukuthi kanti ngempela bavela kuphi. Abanye bathi bavela KwaZulu kodwa abazi ukuthi bavela kuphi noZulu kanti abanye bathi bona bavela eLusuthu. Bonke baqinisile ngoba abanye bengazi ngempela ukuthi bavela kuphi.

Abantu baseMavundleni bangabeSuthu ngokudabuka. Babehlala endaweni yaseMadadiyela. Ngenxa yezimpi ezabe zinyakazisa izwe, lezo phela zenkosi iLembe eleqa amanye amaLembe basuka endaweni yabo badlula ngasezintabeni

zoKhahlamba baze bayofika kwaNongoma bethi bayakozikhonzela enkosini enamandla.

Nakhona kwaZulu abakutholanga ukuphumula lapho bebona abantu bebulawa futhi bebulalana. Lokho kwabenza ukuba nakhona balishiye elakwaZulu Babhekisa amabombo ezansi kwelaseNingizimu. Inkosi uShaka ayibanakanga ngoba babengenayo inkosi futhi babengeke babe yingozi kuyo. Abanye baseMavundleni bona babhekisa amabombo abo eSwazini bayokhonza khona. AbakwaBhembe eSwazini bangaMavundla nanamuhla.

Uma besuka kwaNongoma babhekisa amabombo ngaseMpumalanga baye bakha eMtubatuba. Basuka lapho bashishinga baze bafika oThukela. Nangaso lesi sikhathi babengenayo inkosi.

Baqhubeka nohambo lwabo baze bawela uMzimkhulu bakha endaweni yaseNsimbini ngaphansi kwenkosi yamaXolo. Yilapho-ke okwavela umbango phakathi kwabantu bakwaXolo nabaseMavundleni ngoba nabo sebefuna ubukhosi. Babephethwe yinduna ebusa ngaphansi kwenkosi yakwaXolo. Kwalamula abamhlophe abathatha indawo yaseMbumbazi bathi izokuba “*yizwe elinganamninilo*”. Yonke indawo yaseVungu yahlala amasosha ukulinda ukuthi kungeqi muntu awele umngcele. Kwaletwa nabelungu oSonkofungane (igama labantu) ukuba alinde ipulazi futhi alilime.

Indawo yaseMavundleni eNsimbini yabuswa yiKhaladi lakwaFynn, uFrank. Abanye abantu bakwaMavundla bathutha bayokwakha endaweni yaseZinkumbini eNqabeni lapho babuswa yiKhaladi uShali (Charlie Fynn).

Le ndawo kunamuhla isabizwa ngokuthi yikwaShali. Njengalokhu iKhaladi lalingenakuya kwaZulu ukuyokhonzela abantu besizwe, ngakho-ke kwakuhamba undunankulu uGigaba.

Amasosha ayekade elekelela abaseNsimbini ukwahlukanisa umbango phakathi kwamaXolo kanye nabaseMavundleni waze walanyulwa yinkantolo eSayidi ngoba abaseMavundleni bakhokha izinkomo ukuthulisa umsindo. Inkantolo yabavumela abaseMavundleni ukuthi umbuso sebewuthengile. Lokho kwasho ukuthi abakwaFynn eNsimbini ngeke besabusa. Kwenziwa umngcele wokuthi isipolo sesitimela sesiyohlukanisa abantu baseNsimbini. Labo abangase Mpumalanga bayobuswa nguPercy Fynn owaba yinkosi yokugcina ukubusa ingxenye yabantu baseNsimbini. Lapho wayakhe umuzi wakhe okwakuthiwa kuseNyandezulu.

Induna eyabe ilwa ingawafuni amaKhaladi endaweni yaseNsimbini kwabe kunguMagobheni Mavundla. Ngemuva kukaWillie Fynn kwabekwa iNkosi uGamalakhe Mavundla ukuba aphaathe abantu baseNtshonalanga yaseNsimbini.

Inkosi uGamalakhe walandelwa yinkosi uMdelwa Mavundla. Naye wabusa kahle ngokuthula okumangalisayo ngokuba akuzange kubekhona umbango. Inkosi uMdelwa naye wakhothama umbuso waphathwa yibamba uSilahla Mavundla. Ngemuva kwebambankosi uSilahla ubukhosi bathathwa yindodana yenkosi uMdelwa iNkosi uNene Samuel.

AbakwaCele nabakwaMachi babebelwa bebanga umngcele. AmaKhaladi akwaFynn abusa ngokulandelana. Kwabusa uCharlie, kwalandela uDuka (Duke), kwalandela uTom, kwalandela uHenry, kwalandela uJani (John) kwagcina uWilson Fraser.

AbaseMavundleni babengathandi ukubuswa wuhlotshana. Kwabekwa amaKhaladi ukuba abuse khona ezokwazi ukuhlukanisa amaChi kanye namaCele.

UCamp (1963:124) uthi:

These were brought to this district by the Natal Government and inserted them between the Cele and Machi tribes as a buffer to keep the peace.

Okuhunyushwe ngokuthi:

Babekwa kulendawo nguHulumeni waseNatali, wababeka phakathi kwesizwe sakwaCele kanye nesizwe sakwaMachi ukuze kubekhona ukuthula kulelizwe.

Laba baseMavundleni babekwa kule ndawo ngumbuso wase Natali ukuze bahlukanise abakwaCele naMachi ukuze kube khona ukuthula.

Lapho ubukhosi bubuyela kubantu kwatholakala ukuthi abaseMavundleni yibona ababebambe iqhaza elikhulu, kusukela kuSibhangwana owabe eyinduna futhi engahambisani nakancane babuswe ngumuntu wokufika futhi wathi yena uziphathela amakhambi ngeke kwalunga ukuba abe yinkosi.

Indodana yakhe uMembesa Richard naye wenqaba ukuba abe yinkosi ngoba ethi yena unguthisha abumfanele ubukhosi. Lokhu kwenza ukuba abakwaGigaba baqhoqhobale esihlalweni sokubamba nakuba babezinduna. NabakwaNikwe nabo babanga befuna ubukhosi baseziNkumbini.

Indodana kaMembesa iNkosi uGabangezwe Erastus wabuthatha ubukhosi. Nokho akabusanga isikhathi eside, wakhothama kwase kuthatha indodana yakhe uThemba Winston.

Uzalo lwaseMavundleni lumi kanje: -

Mofokeng / Mehlule



Hwayiza



Mthimude



Zikalala

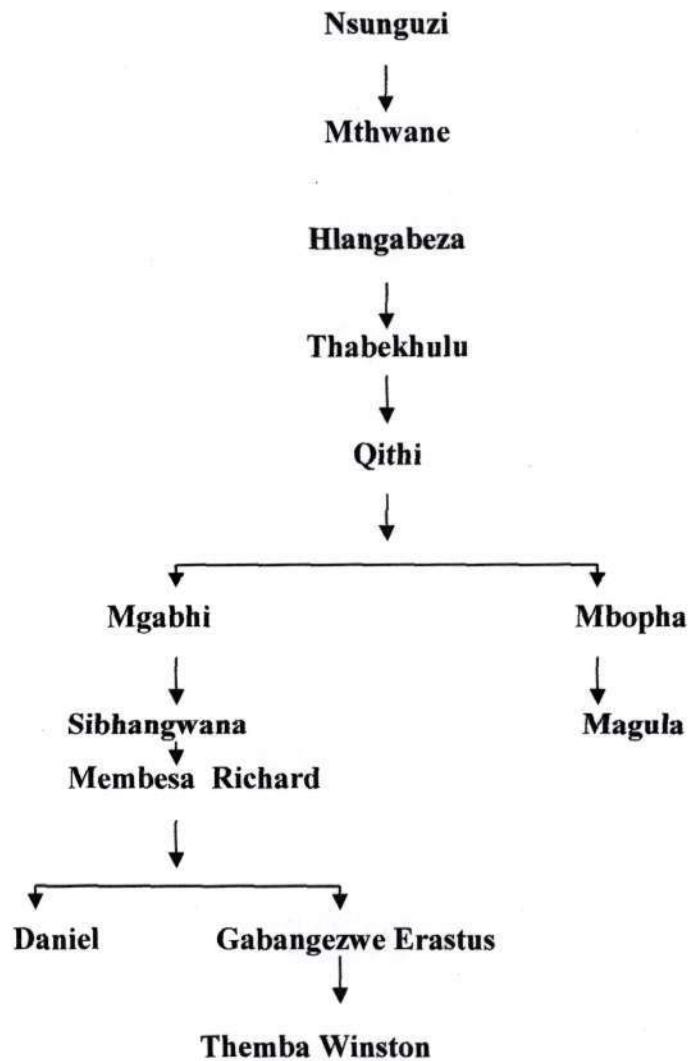


Shebi



Phasheni





2.4.1 AMASIKO ESIZWE SAKWAMAVUNDLA

2.4.2 UKUFA

Njengesizwe esasihlala ezweni lakwaZulu silandela wonke amasiko akwaZulu. Amasiko abeSuthu lapho badabuka khona abasawazi futhi abawalandeli.

Lokho kukhomba khona ukuthi bebesaba ukuhlaselwa ngamaZulu uma

belandela amasiko. Ngokwesiko laseMavundleni, inkosi ayilubhadi emizini lapho kufiwe khona. Uma iyile emngcwabeni wesihlobo kufanele kuthi lapho ibuya iphalaziswe ngezintelezi zonke ezikhipha isinyama namashwa. Inkosi akufanele iyothetha amacala emva kokuba kade iyofihla oshonile cishe ukuba kudlule izinsuku ezinhlanu noma ngaphezulu uma izohlala enkundleni yamacala.

2.4.3 AMASIMU

Komkhulu kwakukhona amasimu amaningi kodwa manje asancipha ngenxa yokwanda kwabantu abanye abakhiswa kuwo. Lawa masimu ayelinywa ngabantu bonke. Yilowo nalowo muzi wawufika nezinkabi uzolima lawa masimu. Amasimu lawa ayehlakulwa ngabantu benkosi ikakhulukazi labo abakhelene namasimu. Kwakuvunwa ukudla kuyiswe komkhulu kugcinwe ezinqolobaneni. Leli siko lisagciniwe nakuba insimu yakomkhulu seyaba yinye. Lokho kwakwenza ukuba ukudla kungapheli komkhulu. Amadoda ahlala komkhulu ayizethameli zenkosi ayedla kona lokhu kudla.

2.4.4 UKWEMULA

Isiko lokwemula lenziwa lihlonishwa kakhulu ngabaseMavundleni. Uma intombi iziphathe kahle abazali babeyibonga ngokuba bayemulise. Lokho kukhomba ukuthi seyikhulile seyingakhomba lowo abangakha nayo umuzi futhi kuyifanele ngoba isikhulile.

Kwakungamuliswa nje noma ngubani ongazange aziphathe kahle. Ngenxa yokuthanda ukudla kulezi zinsuku, noma ngubani uma ebona ukuthi unayo imali wemulisa indodakazi yakhe engazange iziphathe kahle futhi nakuba kwazi wonke umuntu wesigodi. Leli siko liyenziwa nanamuhla kodwa alisenaso isigqi. Kuba kubi kakhulu lapho nabesilisa nabo kuthiwa bayemuliswa. Ngumkhuba omusha ongazange wenziwe emandulo.

2.5 ISIZWE SAKWACELE

AbakwaCele abazibiza ngokuthi bavela kwaMthethwa yilabo abangabahlubuki njengabaseMkhungweni naseNgwazini. Labo abangamaCele oqobo abayiphathi nakancane imvelaphi yabo ebahlanganisa nabakwaMthethwa.

Nami ngiyavumelana noPhandaphansi ngokuthi abakwaMthethwa abazange babizwe ngokuthi bangamaLala, igama elalikhomba ukwedelela nokubukelwa phansi. Kepha abakwaCele kwakuthiwa bangamaLala. Bona babevele bekhona ngaphambi kukaNyambose. Ukuhambisana kwabo nabakwaMthethwa akusho ukuthi bangabakwaMthethwa.

Kodwa bayakuvuma ukuthi babehambisana nabakwaMthethwa futhi nabo abakwaMthethwa babengazibizi ngokuthi bangamaLala. Yikho lokho okwenza ukuba abakwaCele babahlubuke abakwaMthethwa bafuna ukuzimela geqe njengalokhu ubukhosi babo babungancikile kwabakwaMthethwa. AbakwaCele basebecikekile ukuba bade bebizwa ngokuthi bangabakwaMthethwa. Inkosi uMkhokheleli wahola abantu bakhe babhekisa amabombo abo eningizimu nomfula uThukela. Kukhona abanye bakwaCele abahamba baya ebuThonga bethi baya lapho badabuka khona.

UBryant (1929:312) ukubeka ngokuthi:

They remained there until Magaye's day, when they left to join him in Natal, having in the meantime been so much affected by their residence in Thongaland as to speak the Tonga dialect.

Okuhunyushwe ngokuthi:

Bahlala lapho kwaze kwaba yizinsuku zikaMagaye lapho basuka bamlandela ephikelele eNatali ngemva kokuba kade bekhathazwa ukuhlala kwabo ezweni lamaThonga njengalokhu kunomthelela wokuba bakhulume ulimi lwesiThonga.

Bahlala ezweni lamaThonga baze bakhuluma nolimi lwamaThonga isiTsonga njengolimi lwabo lomdabu.

U-Mkhokheleli wabahola abantu bakhe baze bakha phakathi noMdloti kanye noThukela lapho emva kokusuka kwaMthethwa. AmaQwabe akazange abamukele kahle lapho enqamula ezweni lawo. Ngakho-ke, kwabakhona izimpi ezaliwa waze wawagoba uphondo amaQwabe. Esewanqobile amaQwabe akazange athathe izwe lawo.

Isikhotheme inkosi uMkhokheleli, ubukhosi bathathwa indodana yakhe, inkosi uDibandlela owabe enamadodana amabili oMdinsilwa kanye noVico. Amadodana kaDibandlela ashesha aya koyisemkhulu. Kwenzeka lokhu nje, uDibandlela usakhe elikhulu inxuluma endaweni okuthiwa iGilawuthi eMvoti (Groutville) ebizwa ngegama lesilungu. Umfundisi uGrout wakha endaweni kaDibandlela. Nomuzi omkhulu oyidolobha uDukuza/ Stanger kwakuyindawo yenkosi uDibandlela.

Inkosi uVico washiya emhlabeni usenawo amadodana amathathu oMande, uMagaye kanye noMntungwana. UMande nguye owayemdala futhi babengazalwa endlini eyodwa kanye nabafowabo. Kwasuka omkhulu umbango nesizwe saze sahlukana phakathi ngoba abanye babevuna uMagaye kanti abanye

bevana uMande. Yingalesi sikhathi inkosi uShaka esebusa. Inkosi uShaka yayi vumelana noMagaye.

UMande wabaleka wawela uMvoti kanye nabantu bakhe. Inkosi uShaka yathumela izithunywa zakhe ukuba ziyocela kuMande ukuba asize amabutho akhe ngokudla futhi naye akhonze ngaphansi kwakhe. Inkosi uMande yasuka yabakhombisainja ukuthi bangadla yona kunokuba abanike ukudla kanye nezinkomo. Lokho kwayithukuthelisa inkosi uShaka. Lapho izithunywa seziya enkosini uMagaye, zafike zemukelwa kahle. Ubuhlobo phakathi kwenkosi

uMagaye kanye neNkosi uShaka basuka kanjalo. UMagaye waba ngumuntu omkhulu enkosini uShaka futhi ongazange ahlaselwe.

Kuliqiniso okushiwo ngu-Erik Cele (1998:6) ukuthi inkosi uMkhokheleli wayeganwe yindodakazi kaSivuba Luthuli. Angivumelani naye uma ethi abakwaCele bafunda ukukhuluma isiLala njengamaThonga ngoba abakwaLuthuli babekhuluma njengamaThonga. AbakwaCele babevele bekhuluma njengamaThonga njengalokhu besakwenza nanamuhla.

Lonke ilizwe elisuka eMdloti kuze kuyokuma ngoMvoti kwakuyizwe lakwaCele okuyinamuhla abaMhlophe sebazitapela lona balima nomoba.

AbakwaCele baqhubeka nohambo lwabo baze bakha eSibubulungu (Bluff) eduze nabasemaThulini. Lokho kwenza ukuba abasemaThulini bezwane kakhulu nabakwaCele ngenxa yokuthi base beganiselene.

Ngesikhathi inkosi uShaka ihlasela emaMpondweni, abantu bakwaCele babeyingxenye yamabutho. Uma seyibuyile impi ekuhlaseleni, abakwaCele bathutha babhekisa amabombo eNingizimu ngoba bebone izwe elihle elingafelwa nkonyane. Yibo labaya beyokwakha eMphambanyoni endaweni ebizwa ngokuthi yikwaShonkweni namuhla. Nakhona lapho kwavuka imibango yasebukhosini abanye bathuthela enhla noMzimkhulu lapho bakha khona imizi emikhulu owaseMawuleni naseMfakuceba (eMfeni).

UMagidigidi wawelela ngaphesheya koMzimkhulu wanikezwa indawo yinkosi uKani wakwaXolo endaweni yaseZingolweni. Unikwa le ndawo-nje yingoba amaXolo ayeseqhathale ngamaNgutshani ngokweba izinkomo. Inkosi uKani yabuqinisa ubuhlobo namaCele ngokuba athathe izintombi ezimbili zakwaCele wazenza **umdlunkulu**. Inkosi UMagidigidi wayenabafazi abangamashumi amabili.

Sebehleli abakwaCele endaweni yaseZingolweni kwabakhona izimpi eziningi phakathi kwabo kanye nabakwaMachi. Kwabakhona impi enkulu eyayibizwa ngokuthi “*uMbhobhowendlovu*” ngoba aMachi ayebe inkomo yedlozi lamaCele okwakuthiwa “*uMbhobhowendlovu*”.

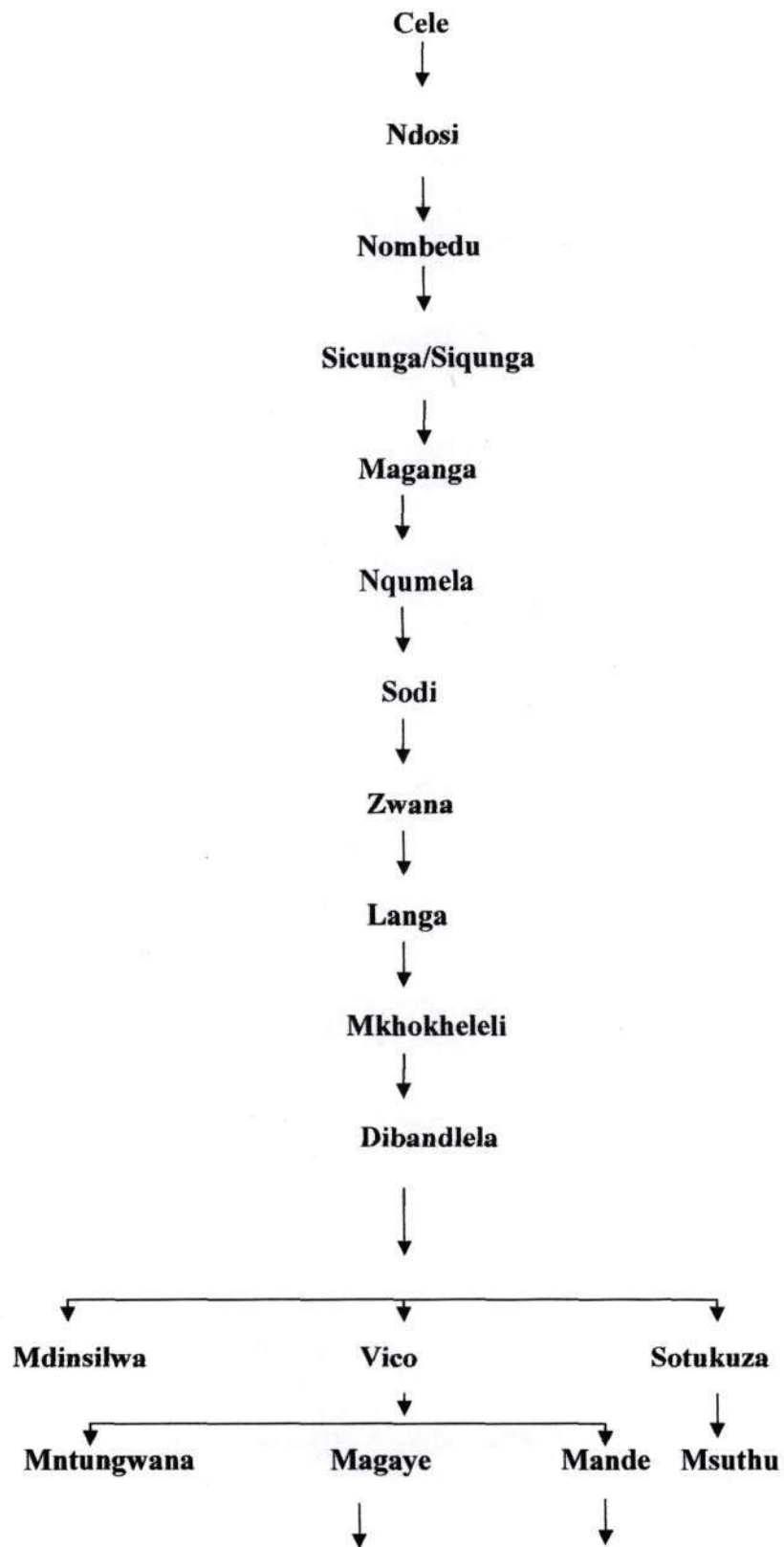
Enye yezimpi zamaCele naMachi neyaba nedumela elikhulu kwakungenxa yaMachi futhi ebe izimbuzi zamaCele. Nakuyo lempi anqotshwa aMachi. Kukuyo le nkathi lapho kwangena abamhlophe bathi bayawahlukanisa amaCele kanye naMachi ngokuba babeke iKhaladi elinguCharlie Fynn ukuba abuse abantu basezinkumbini namuhla osekuthiwa yikwaMthimude ngaphansi kwenkosi uThemba Winston Mavundla.

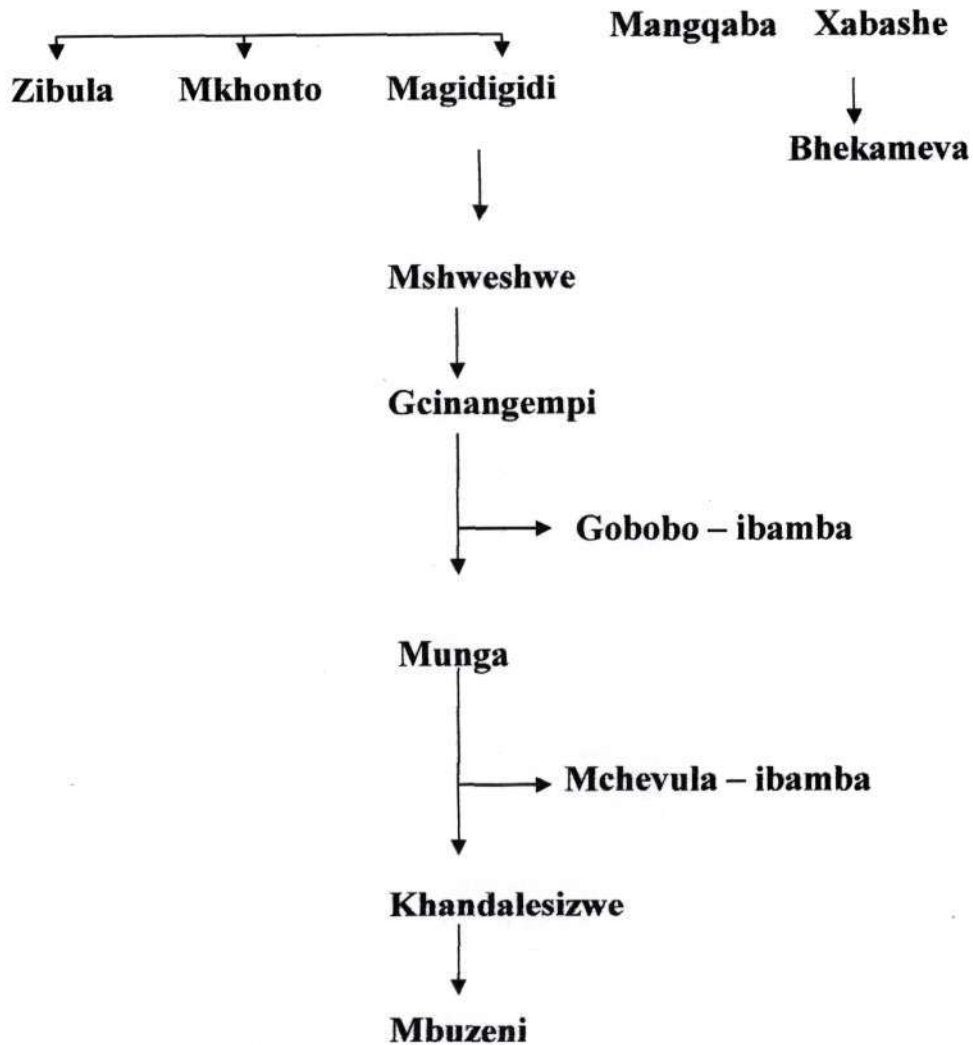
Inkosi uMagidigidi naye wakhothama ubukhosi bathathwa yindodana yakhe inkosi uMshweshwe. Kwakungesiye uMshweshwe waseLusuthu njengalokhu abanye bedideka. Inkosi uMshweshwe wayenomoya ophansi futhi ebathanda abantu bakayise.

Isikhothame inkosi uMshweshwe kwabamba ebukhosini uBobobo enye yamadodana enkosi uMshweshwe ngokuba indlalifa uGcinangempi wayengakakhuli ukuba angathatha ubukhosi. Inkosi uGcinangempi akahlalanga isikhathi eside naye waya koyisemkhulu kwase kubamba uMchevula. Isikhulile indodana yenkosi yathatha ubukhosi, lowo kwakuyinkosi uMunga.

Nayo inkosi uMunga ayihlalanga isikhathi eside, ubukhosi bathathwa yinkosi uKhandalesizwe. Ukufa kwayisheshisa kakhulu inkosi uKhandalesizwe, ubukhosi bathathwa yinkosi uMbuzeni okunguye osaziphethe izintambo zombuso wakwaCele eZingolweni.

Umlando wamaCele umi kanje:



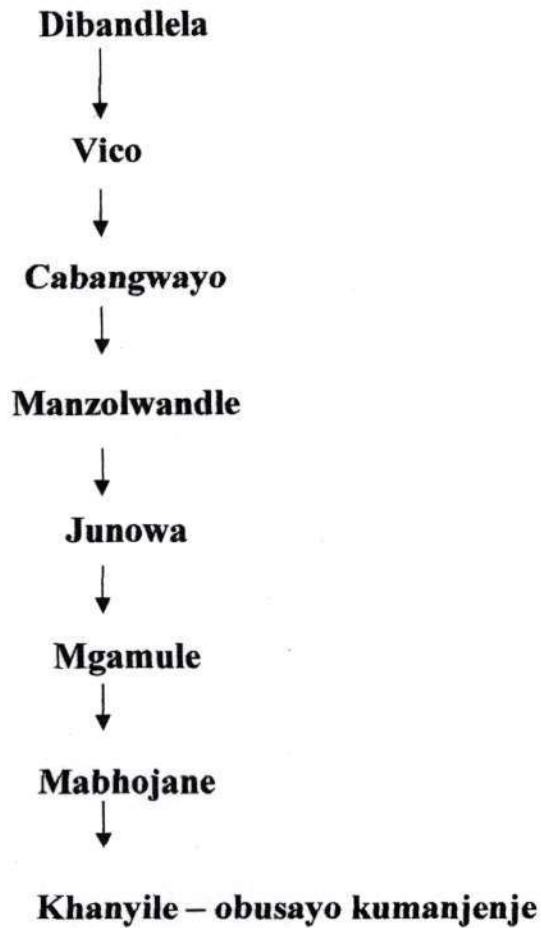


UZibula yena wathutha wayokwakha esizweni samaCele emaMpondweni, eHlabathi, esifundeni saseLusikisiki. Yilapha amaCele ebuswa khona yiNkosi uPhathani.

UZibula wabe engowendlu enkulu kodwa kungesiyo eyenzalankosi. Ulwa nje ngoba kwathathwa kwabekwa inkosi uMabhojana kanti wabe engowendlu ezala inkosi.

Njengalokhu kwabakhona imibango yasebukhosini behlukana kanje:

Ubukhosi baseMawuleni benkosi uMabhojane bumi kanje:

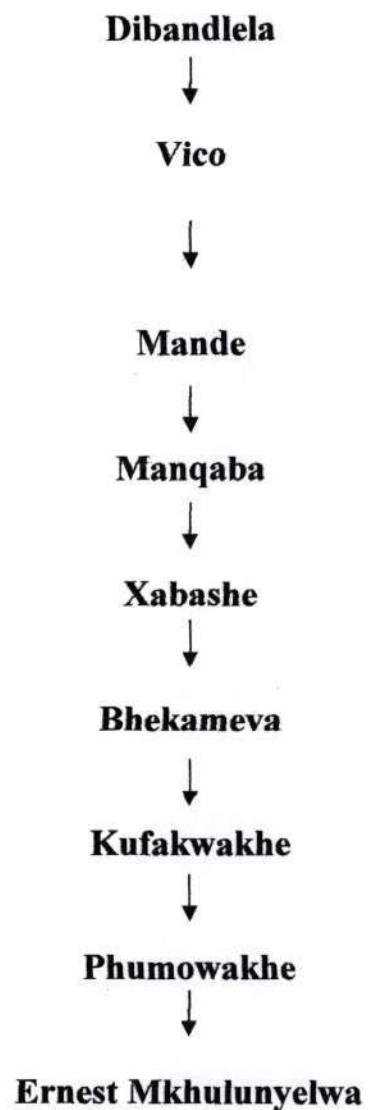


Inkosi uManzolwandle babeyihasha bethi:

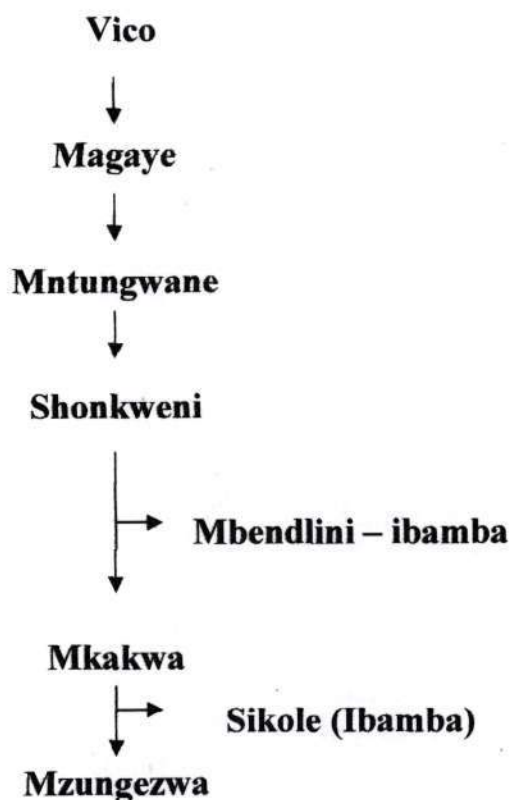
UNkonka wefusi omancisholo
Ohlaba ngazo zombili
Isithol' esilunga
Esizibule ngozalifa
KwaKhwela
Sasengwa ngabathakathi
Kwabubula amadoda
Unqaba akatshelwa
Inkonjana ephuza amanzi ngomlomo

UNompunyumpunywane
Inkunzi engenampondo
Luyagubha ulwandle
Luthela abafo nabafokazana

Enhla noMzimkhulu endaweni yaseMfakuceba (EMfeni/kwaNhlalwana)
ubukhosi bakwaCele bumi kanje:



Endaweni yakwaShonkweni ngaseMphambanyoni ubukhosi bakhona bumi kanje:



2.5.1 AMASIKO AKWACELE

AbakwaCele banamasiko abo okuyiwona abahlanganisayo babe yisizwe esihlukile kwezinye izizwe zakuleli loMzansi wogu lwaseNingizimu.

Ulimi lwamaCele olutekelayo yilo kanye oluhlanganisa wonke amaCele noma ahlala kuyiphi indawo. Kukhona amaCele ahlala eHlabathi, eLusikisiki lapho ayisizwe esikhulu khona. Nakuba behlala endaweni ephakathi nesizwe samaMpondo, kodwa abakuyekile ukukhuluma ulimi lwabo lokutekela njengaseNhlangwini. Bayaye bathi :

Tsina sikhuluma lumi la manha esaluncela. Tsina singamaCele omdzabu, singete sagucuka nje.

Endaweni yenkosi uNdwalane, eMtengwane ngaseMashisini, kukhona isigejane sabantu abasala bakhile kule ndawo, kodwa ulimi lwesiCele basalukhuluma nanamuhla ngoba nabo bathi wulimi lwabo lomdabu.

2.5.2 ISIKO LOKUKHULISA UMNTWANA

Uma umntwana wentombazane ethomba uyakhuliswa ngokwesiko lamaCele noma ngabe uyakholwa noma ngabe umhedeni. Unina uyabika kusokhaya ukuthi indodakazi yabo seyikhulile. Ngakho-ke unina uzofuna ibomvu ayigcobe wonke umzimba, ihlaliswe engomnqweni nezinye izintombi.

Njengalokhu sekubikiwe kusokhaya kuzogaywa utshwala lapha ekhaya, kuhlathshwe imbuzi azothelwa ngenyongo ukuze abaphansi bambheke kahle. Leli siko selize langenwa nangabesilisa nokho alikandi kakhulu.

2.5.3 ISIKO LOKUNGENA

Uma inkosikazi ifelwe ngumyeni wayo, umndeni uyaye uhlangane uxoxisane ukuthi ngubani ofanele ukungena leyo nkosikazi ukuze abheke abantwana. Umndeni ukwenza lokhu ngoba ungathandi ukubona indoda yakomunye umuzi igcaluza emabaleni asekhaya.

Uma sekuvunyelwene ukuthi ngubani ozongena inkosikazi, kugaywa utshwala kuhlathshwe imbuzi. Kuthathwa ithumbu leli elikhulu ligululwe kahle, kusikwe isigamu, bese kuthi labo abahlanganiswayo owesilisa nowesifazane bafuthe kuleli thumbu, bese liyaboshwa inhlangothi zombili kuthiwe sebehlanganisiwe. Nakho lokhu bakwenzela ukuba abantwana bomufi bangamxwayi uyise omusha.

2.5.4 UKUKHIPHA ISINYAMA

Ngemuva kwezinsuku ezintathu lapho kade kufiwe ekhaya, umndeni uyahlangana abesilisa nabantwana bagunde amakhanda. Izintombi esezendile kazigundi izinwele. Izinsizwa zizophuma ziyozingela izinyoni. Lezo zinyoni ezibulewe zinikwa izalukazi kanye namakhehla ngoba kuthiwa bona abasangenwa yisinyama.

2.5.5 ISIKO LOKUHLABA

Uma kuzohlatshwa inkomo kumenywa izihlobo kanye nabanumzane labo abangomakhelwane. Ngaphambi kokuba kuhlatshwe Kuphuzwa utshwala ekhaya.

Lapho kuhlatshwayo, amadoda azungeza isibaya. Inkomo leyo ehlatshwayo iyaziwa futhi ozoyihlaba kuba yilowo wasekhaya owaziwayo ukuthi uyakwazi ukunemba inxeba, futhi kungabi ngumuntu onesandla esibi okuthi inyama igulise bonke abantu. Amadoda nezinsizwa ayayebula ngokuhlanganyela. Kuthi lapho isihlinzwa, kukhishwe imibengo ezokosiwa futhi kube kuphuzwa utshwala.

2.5.6 UKUGANISELANA

Lo mkhuba mdala kakhulu kwaCele kanye noZulu wonke ephelele. Uma intombi seyonakele yayikhishwa ixoshwe ekhaya ngoba kuthiwa izobanga umkhokha omubi. isizoganiswa nakumuntu engamaziyo nengamthandiyo, iboshezwe naye ngenkani. Ngalokho iyajeziswa ukuze ibone ukuthi ayisemuntu walutho.

Iyaqhutshwa isiwe kumuntu lowo othandwa ngabazali obonwayo ukuthi unazo izinkomo, hhayi uthwaqu nje. Umganwa usezoshaya izinkomo esibayeni.

Asezokwesaba-ke amanye amantombazana ukubona untanga wabo egana ngalendlela.

Leli siko selenziwa ngabantu abayingcosana ikakhulukazi labo ababambelele emasikweni. Nabantu manje sebehlonipha kakhulu amalungelo abanye abantu.

2.6 UKUDLIWA KWEZWE

Abombuso ababuphangayo nabangombela kwezabo, bephuca abomdabu umcebo wezwe labo, baphoqa abansundu ukuba basebenze ngezandla bangabheki nkokhelo futhi bangacabangi lutho olunye babafaka izinsithamehlo ukuze bangaboni lutho engxenye babakhubaza ingqondo yabo ukuba ingazi lutho. Isililo sokwemukwa izwe sisesikhulu kubantu abansundu.

Sekuyiminyaka evile emakhulwini amathathu abezizwe bafika kuleli lizwe, bebusa baze baqhoqhobala ezikhundleni eziphezulu benza ngokuthanda kwabo. Kwezomnotho, kanye nakwezombusazwe kuqhoqhobele bona abezizwe. Abagcinanga ngokuqhoqhobala ezikhundleni eziphezulu babuye bazitapela umcebo wezwe, bawuwelisa izilwandle bayocebisa amazwe akubo aphenesheya. Nakuba kunjalo uMdali wavusa abanye abantu, babona ukuthi kanti izwe labo liyaphangwa. Kwalandela isisho esithi “Siphundu kawuboni, baphela abantabakho” Amakhosi amaKhafula makanganakwa futhi makazi amaKhafula ukuthi abamhlophe bangeke bawakhulekele Amakhosi awo ngaphandle kweNdlovukazi yabo yaseNgilande. Inkosi eyiqaba emnyama ingebekwe ilingane neNdlovukazi yaseNgilandi ebusa abamhlophe.

Isenzo sabanhlophe sokuziqhelananisa nabaNsundu senza ukuba kungake kusabakhona ukuzwana nakancane ngoba kwakhela enqondweni yabamhlophe ukuthi abamnyama bayizinto zokulahlwa okungafanele ukuba zithuthukiswe.

Izwe laseNtshonalanga labe likhungethwe yizimpi zemibango, ingxabano kanye nemibango yokuthi ngubani ozothola umnotho. Lokhu kwenza ukuba izizwe

zaseNtshonalanga zishiye amazwe akubo, zithutheleke kuleli lengabade ngenjongo enkulu yokwandisa nokuthuthela umcebo emazweni akubo. UDuminy (1989:35) uthi injongo yabo kwaba ukuthatha umcebo wabantu. Lokho abantu ababenakho babekwephucwa kona ngobukhulu ubuhilikiqi. UDuminy (1989:35) ubeka ngokuthi:

The real aim of colonialism was to control the peoples' wealth. What they produced, how they produced it, and how it was distributed, to control in other words, the entire realm of their life.

Okuhunyushwe ngokuthi:

Inhloso yokuthathwa kwezwe kwakugukuthatha umnotho wabantu lokho ababekuzuzile, nokuthi bakuzuze kanjani babefuna ukubanika konke okwabo.

Ukuthatha umcebo kusho ukuguqula ulimi oluyimpilo ngokusebenzisa isibhamu nokubusa abantu ngoshova nanjengondlovukayiphikiswa.

UGuy (1996:14) uvumelana noDuminy (1989:35) ukuthi abantu babempofu, bengazi, baphucwa umcebo wabo, behliswa nesithunzi sabo ngokuthatha izinkomo okuyigugu labo.

The Africans were destitute having been deprived of their most tangible source of wealth and status, cattle. (Guy:1996:14)

Okuhunyushwe ngokuthi:

Abantu babempofu, beswele ngenxa ngokuthi okwabo kwase kwamukwe ngosikhondlakhondla isithunzi sabo nomcebo wabo wawungasekho.

Ukuthatha umnotho wabantu kuhlangele nezinkomo zabo, nokubusa, baphucwa wonke amalungelo abo, base benqotshwe ngokuphelele emqondweni. Inkolo yobuKristu yenza abantu badideke kakhulu ngoba kwathiwa mababheke phansi, kanti ngapha liyemuka izwe labo base belahlekelwa nangamasiko abo.

UButhelezi (1993 : 136) uthi:

Inkolo yabantu yabukelwa phansi ngabamhlophe. Abantu babizwa ngokuthi bangamahedeni, izinto ezizosha esihogweni. Ubukhosi babantu babukelwa phansi. Amakhosi angahlonishwa. Inhlonipho yabantu yacekelwa phansi. Abantu abadala babizwe ngamagama amasha kwathiwa bango "Jim" no "Maliya". Kwathiwa la magama amasha angcono ngoba angamagama asezulwini. Amagama abo omdabu akanakubangenisa ezulwini.

Amagama amakhosi oselwa ayegagulwa noma yikanjani ngisho nezingane zimane ziwagagule. Izwe labantu sekuthengiselwana ngalo ngaphandle kokuxhumana namakhosi.

Ukuhlala kwabantu esilungwini kwenza ukuthi lapho bebuyela emakhaya ulimi lwabo lube seluguqkile. Kwabe sekukhona amagama abawasebenzisayo okwakuyingxube. Nabo abanye babezama ukukhuluma balingise abaqashi babo bethi ngabe bakhuluma kangcono. Ulimi lwabantu lwaguquka, lwalahleka lwaba ngenye into.

Umbuso wamaNgisi awuzange ufike nobuhle kubantu abamnyama. Esikhundleni sokuba abantu bakhululeke ngokuphelele, kwaba yilapho bagqilazwa kakhulu. Babizwa ngokuthi banga "Makhafula" (Kaffirs) okwakuyinhlamba.

UHolden : (1975:67) uthi:

There were a hundred thousand of Heathen Kaffirs in the heart of the British Colony for whose improvement the government has done absolutely nothing.

Okuhunyushwe ngokuthi:

Kwakuyizinkulungwane eziyikhulu amaKhafula angamahedeni phakathi nezwe lombuso wamaNgisi, lapho uHulumeni engazange agqize qakala ukuthuthukisa.

Yikho kanye okwakhinyabeza abantu abansundu ngenxa yemithetho ababebekelwe yona nguhulumeni wangaleso sikhathi.

Kwabakhinyabeza kakhulu abantu ngemithetho yentela ababengayazi futhi ibadina ngokuphelele. Basuswa ezindaweni ababehlala kuzo, kwathiwa mabakhonze kwabaMhlophe ngoba umhlaba usungowabo. Basikelwa izindawo okuyizabelo (locations) okwathiwa mabahlale kuzo. Kwathiwa mabathele intela yezindlu kanye nekakhandampondo. AmaShinga ayengayizwa kwakuyizwa eyokuthelela ikhanda.

UHolden (1975:21) ubeka ngokuthi:

Let the tax on each Kaffir but limited to the Locations and Government lands, but not levied upon those who are living on private property, so that it will be for Kaffirs' own interest to obtain a place for his kraal upon private property, and he will be disposed to enter into agreement with the proprietor to supply him with labour upon fair and reasonable terms.

Okuhunyushwe ngokuthi:

Makuthi lelo nalelo Khafula lithela intela ezogcina esabelweni nombuso noma noHulumeni wezwe, kodwa ingatheleliswa labo abahlala ezindaweni ezingamapulazi, ukuze kuthi lawo maKhafula ayothanda ukuhlala ezindaweni. Ezingamapulazi bayokwazi ukungena esivumelwaneni nomnikazipulazi oyomnika usizo ngomsebenzi nangesivumelwano esincomekayo.

Konke lokhu kwenziwa ukuze kuchithwe umuntu omnyama ahlukaniswe nabamhlophe esikhundleni sokuba bahlanganiswe omunye abe wusizo komunye. Umnini pulazi wayethelisa abantu imali engosheleni abahlanu ngendlu (5 shillings each hut), kanti futhi uhulumeni wayeqoqa eyakhe intela engosheleni abayisikhombisa (7 shillings) ngendlu. Njengalokhu lezi zintela zazifunwa kanye kanye abantu babehluleka ukuzikhokha.

Njengalokhu Amakhosi ayesephucwe amandla okubusa, abamhlophe bawathatha njengezikhulu zamaKhafula futhi angalinganiswa neNdlovukazi yamaNgisi. UHolden (1975:28) ukubeka ngokuthi:

Let the Kaffir Chiefs be set aside altogether, and let the Kaffirs know that we acknowledge no chief but the queen of England, heathen Kaffir Chief on a throne by her side, for him to govern his subjects in her majesty's by his laws, and for her majesty to rule only her white subjects by her laws.

Okuhunyushwe ngokuthi:

Makuthi lawo Makhosi angamakhafula abekwe nganxenye, futhi amakhafula azi ukuthi singeke sakhothamele amaKhosi kodwa siyokhothamela Indlovukazi yaseNgilande. Akukho Nkosi eyiqaba nekhafula ingahlala eceleni kwesihlalo seNdlovukazi ngokuba nguye oselungele ukubusa abantu abakhe ngokwemithetho yobukhosi bakhe, ngokuba nguye ofanele ukubusa abamhlophe bakhe ngokwemithetho yakhe.

2.7 ISIPHETHO

Kulesi sahluko, sibona abaseNtshonalanga nezwe abafika kuleli lizwe laseNingizimu ne-Afrika baphanga izwe nomcebo kwaze kwabakhona nomthelela wokuguquka kwezilimi zabomdabu bakuleli. Ulimi luyinto ebalulekile ngoba luletha ukuxhumana emisebenzini ukuze kube khona ukukhiqiza izinto eziyizidingo kubantu

Ukwazi ngokudabuka kwezizwe kanye nemilando yazo kubaluleke kakhulu. Lokhu kusinika isithombe esibanzi nesinzulu ngesizwe. Yilapho sibona khona ukuthi ubukhosi babungathengwa kwakubonakala ukuthi ngubani okufanele abuse. Nakuba inkosi yayiganwa yisithembu, kepha kwakuba khona umfazi oyedwa olotsholwa yisizwe. Nguye-ke owayeba yizalankosi. Leyo nkosikazi ngelanga isinayo, yayisina iphethe isinqindi, yembethe isikhumba sengwe. Kwakubalulekile ukuba izalankosi ligcagece liyintombi nto.

Lezi zidingo zazisho ukuthi lowo ozokuba yinkosi kufanele abe naso isithunzi. Ukubekwa kwamakhosi ngabamhlophe kwasabalala nezwe lonke kwaze kwasehlisa isithunzi sobukhosi. Amakhosi abukelwa phansi ngabamhlophe ikakhulukazi amaNgisi ngoba ethi wona eyawo inkosi iseNgilandi. Sibone

amasiko, ukuxhumana kanye nolimi kuyizona zinto ezambula imvelaphi yabantu. Imfundo ephakeme, ephelele, kanye neqotho, ingenza abafundi bakwazi ukucwaninga nokufuna imvelaphi yabo kanye namasiko abo. Sibone ukuthi konke okwakungamagugu abantu, amasiko kanye nolimi akuzange kugqizwe qakala ngabamhlophe, kodwa kwathathwa njengento yabantu abasephansi, abasemuva, abangazi lutho ngempucuko.

Phezu kwakho konke lokho umcebo waleli lizwe washushumbiswa wayocebisa amazwe aseNtshonalanga. Kwaqhakambiswa konke okwezifikanamithwalo kwathi lokho okwendabuko kwathiwa kungokwabantu abangaphucuzekile nabangenamqondo. Ukuxhumana kwabantu nemfundo kwenza abafundi babe nentshisekelo nomdlandla wokufuna ukukhulula izwe ebugqilini nasebuphofini. Konke lokhu kuyophumelela uma kuphakanyiswa, kukhuthazwa ulimi lomdabu. Kulesi sahluko sibone izincwadi ezifundiwe ezikhomba ukudabuka kwezizwe zaseNingizimu ikakhulukazi lezo eziveza amaLala kanye namaThonga lezo futhi ziveza izinkinga zikathisha lapho efundisa.

Esahlukweni esilandelayo sizogxila ekuqoqweni kwemininingwane, ukuhlelwa kwezifunda zamakhosi, nokwehlukani kwezikole. Imibuzo yomphakathi abafundi nothisha kuzohlelwa lapha. Ukuxoxisana kwabafundi nomphakathi, othisha, abahlengikazi kuzovezwa lapha.

ISAHLUKO 3

UHLELO LOCWANINGO KANYE NOKUQOQWA KWEMININGWANE

3.1 ISINGENISO

Lesi sahluko sigxile ekugqamiseni indlela kanye nenqubo okwenziwe ngayo ucwaningo. Lokho kuhlenganisa icebo lokwenza ucwaningo kanye nokuqoqa imininingwane eyaziwayo, ukubhala nokuhlela okutholakalayo ocwaningweni. Njengalokhu uhlobo oluqoqa izinsizakusebenza ngalunye lunawo amandla kanye nobuthakathaka bakho; kungcono ukusebenzisa izindlela ezingana ukwethembeka kanye nokuba namandla nesiqiniseko esisemthethweni maqondana nemininingwane (Bell 1988: kanye noBless:1995:37, Mpofana,1989).

3.2. UKUMELWA

Lolu cwaningo lubandakanya abafundi bebanga leshumi nambili abafunda *isiZulu*, *nothisha abafundisa isiZulu*, *amakhosi*, *imiphakathi*, *abahloli bezikole eziyingini*. Lolu cwaningo lugxile ezindaweni zamakhosi akwaCele kusukela eMkhomazi kuyokuma ngomfula uMthamvuna. Luhlanganisa izindawo zamakhosi, eyakwa Shonkwani, eMawuleni, eMfakuceba kanye naseZingolweni.

Ngeke kwaba lula ukudidiyela bonke abantu bomphakathi lapho kwenziwa ucwaningo. Ngakho-ke kuba khona labo abakhethwayo ukuba bamele bonke abantu bomphakathi (Robson:1993 :De Vos,: 2001:189. noGay 1981:850) bachaza ukumela umphakathi ngokuthi :

Sampling is the process of selecting a number of individuals for a study in such a way that the individual represents the groups from which they were selected. The individuals selected comprise a sample and the larger group is referred to as a population.

Okuhunyushwe ngokuthi:

Ukukhangisa ngokumela yindlela ethize yokuveza izinto eziqokiwe ukuze kufundwe ngazo ngendlela ethize lezo zinto zimele iqoqo labantu, noma lezinto lezo izinto ezihlungiwe ziba yisampula lalokho okuningi ezibizwa ngokuthi zingabameli.

Ukumela kuyindlela yokuhlunga abantu abazomela abanye lapho kwenziwa ucwaningo. Kukhethwa kubantu abaningi. UMulder (1987:55), (UMcMillan: 1993:1959 no Borg: 1993: 23) bachaza ukumela ngokuthi:

Sampling is a group, which is selected from the population and is thus less than a population, while remaining as a representative as possible.

Okuhunyushwe ngokuthi:

Ukumela Isampula liyiqeqeba eliqokiwe kokuningi ngakho lincane kakhulu kunalokho elikumele kodwa libe liyingxenye yalokho elikumele.

Lolu hlelo lokusebenzisa abameli lusiza umcwaningi ukuba akwazi ukuphatha iviyo lelo ngenhloso yokucwaninga abameli (Gay:1981:41). Ukukhetha idlanzana labameli kuyamsiza umcwaningi ukuba angathathi isikhathi eside ukufeza ucwaningo lwakhe, futhi kunciphisa nezindleko (Borg noGail: 1981).

Isifundazwe sikaMasipala woGu sakhelwe ngoMasipala abayisithupha okuyilaba: Izingolweni, iHibiscus Coast, uMzumbe, uMuziwabantu, UMDoni kanye noVulamehlo. Ucwaningo lwenziwe ezindaweni zamakhosi akwaCele. Kulezi zindawo kuhanjelwe amakhosi, kwabanjwa imihlangano yemiphakathi, yezikole kanye neyabahloli bezikole.

3.2.1 UHLELO LWEZIKOLE LUMI KANJE:

3.2.1.2 ISIZWE SAKWASHONKWENI INKOSI UMZINGELWA

IZIKOLE	INANI LABAFUNDI
1 Amandawe	862
2 Celokuhle	286
3 Gugulesizwe	996
4 Maquza	321
5 Macebo	119
6 Zithokozise	671
7 Shonkweni	450
8 Mahlashana	655
ISAMBA	4190

3.2.1.2 EMFAKUCEBA- INKOSI U-ERNEST MKHULUNYELWA

IZIKOLE	INANI LABAFUNDI
1 Dubandlela	429
2 Zwanani	435
3 Siyakhona	264
4 Kwa Nguza	512
5 Fingqindlela	325
6 Ekufakwakhe	218
7 Bhekameva	369
8 Makhowane	98
9 Khulakahle	215
10 Hlwathika	96

11 Mqangqala	86
INANI	3 037

3.2.1.3 EMAWULENI- INKOSI UKHANYILE

IZIKOLE	INANI LABAFUNDI
1 Umseni	275
2 Dweshula	520
3 Induma	872
4 Mgamule	1 083
5 Inkomba	230
6 Sunduza	156
7 Emawuleni	843
8 Indikini	266
9 Mehlomyama	347
10 Ngaleka	115
11 Victory	236
INANI	4 343

3.2.1.4 EZINGOLWENI – INKOSI UMBUZENI

IZIKOLE	INANI LABAFUNDI
1 Dwalalesizwe	275
2 Khumbuza	520
3 Etshenilikashoba	872
4 Izingolweni	1 083
5 Magaye	230
6 Qhinqa	501
7 Munga	319
8 Mansfield	1 066

9 Mbeni	692
10 Mshweshwe	691
11 Khandalesizwe	424
12 Eziqoleni	767
INANI	7 426
ISAMBA	18 990

3.3.1 INDLELA OKUHLUNGWE NGAYO

Ukuze umuntu akwazi ukugcina ngokufanele nokuba nesiqiniseko kanye nokwethembeka, abameli abakhethwayo kuba yidlanzana labatonyulwayo eningini (population). Ukuze kufezwe le nhloso, izikole ezinhlanu (5) zakhethwa esifundeni senkosi ngayinye kodwa zaba ntathu (3) ezakhethwa endaweni eyodwa. Izikole ezisezindaweni zasemadolobheni azihanjelwanga ngoba zingekho ngaphansi kwamakhosi.

Lezo zikole ezahanjelwa aziqokwanga ngabahloli beziyingi (Circuit Inspectors) ngoba kugwenywa ukuba bangabi nobandlululo. Zaba yishumi nesishiyagalombili (18) izikole ezahanjelwa ukwenza ucwaningo.

3.3.2 UKUHLELWA KWEZIKOLE NGOKWEZIFUNDA ZAMAKHOSI

ISIFUNDA SENKOSI	INANI LEZIKOLE	INANI LEZIKOLE EZAKHETHWA
EMAWULENI	11	5
EMFAKUCEBA	11	5
EZINGOLWENI	12	5
KWASHONKWENI	8	3
ISAMBA	42	18

3.3.3 AMALUNGISELELO OKUQALA

Imvume yokuhambela izikole yatholwa kuMqondisi Wesifunda woMnyango weMfundo Namasiko esifundeni saseSayidi. Seyitholakele imvume, umcwaningi waya kuMphathi wesiyingi ukuze azi futhi kulungiswe nohlelo lokuthi izikole zizohanjelwa kanjani. Sekuhlelwe kanye nabahloli beziyingi ezincane kwenziwa umhlangano kanye nothisha abakhulu kwahlelwa izinsuku zokuhambela izikole. Umcwaningi wachazela othishanhloko inhloso kanye nenqubo yocwaningo. Abafundi nabo baziswa ngenhloso yocwaningo. Othisha abakhulu bazisa imikhandlu eyengamele izikole ngocwaningo olwaluzokwenziwa ezikoleni abazengamele.

Emakhosini ahanjelwa ngumcwaningi kwasekuhlelwa izinsuku lapho kuzobanjwa khona imihlangano yamakhosi.

3.3.4 UKWEHLUKANISWA KWEZIKOLE

ISIZWE SENKOSI YASE ZINGOLWENI	INANI LABAFUNDU
ISIKOLE	
A1	57
A2	96
A3	42
A4	38
A5	67
INANI	300

ISIZWE SENKOSI YASE MAWULENI	INANI LABAFUNDI
ISIKOLE	

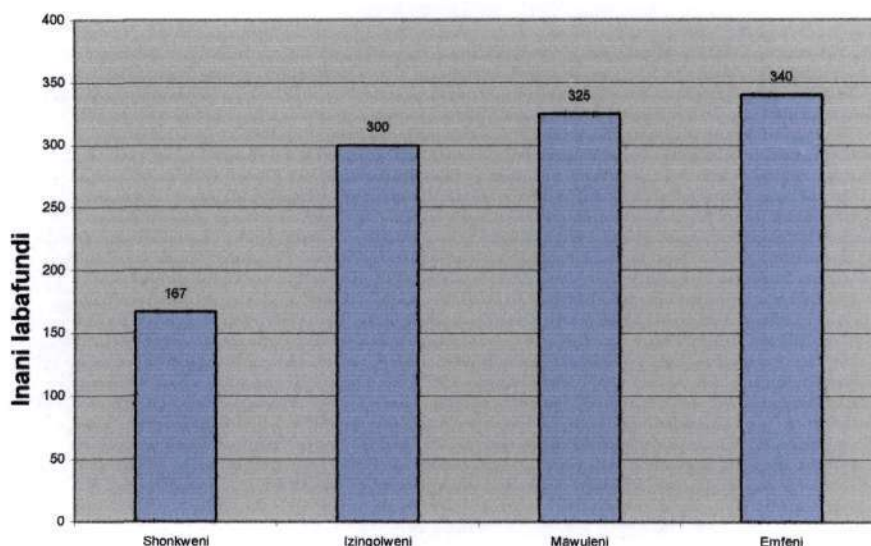
B1	107
B2	48
B3	62
B4	51
B5	72
INANI	340

ISIZWE SENKOSI YASE MFAKUCEBA	INANI LABAFUNDI
ISIKOLE	
CI	28
C2	47
C3	63
C4	81
C5	53
INANI	272

ISIZWE SENKOSI YAKWASHONKWENI	INANI LABAFUNDI
ISIKOLE	
D1	37
D2	58
D3	72
INANI	167
ISAMBA	300+240+272+167=1079

Izimpawu ezingu A,B,C,D, zimele amagama ezikole ezitonyuliwe ezifundeni zamakhosi. Amagama ezikole aphelele agodliwe.

Inani labafundi ngokwe gilafu 1



Amagama ezikole agodliwe kodwa angatholakala kumcwaningi uma edingeka.

3.3.5 IZINSIZA-KUCWANINGA

Abacwaningi abafana noMason noBamble (1978) babeka ngokuthi uma kwenziwa ucwaningo kungaba kuhle umuntu asebenzise izinsizakucwaninga okuyizona zona, ngenqubo efanele. Ukuze imiphumela ibe ngethembekile futhi neyamukelekile, kungaba kuhle ukuba lezi zinsizakucwaninga zihlanganiswe lapho zisetshenziswa (Walker; 1985: 79)

Ukuze lo mbono uphumelele kungaba kuhle ukuba uhlelo lokuhlolisisa imibuzo, kanye nokuxoxisana kube lube nezinsizakucwaninga ezizotshenziswa kulo lolu cwaningo (Walker: 1985:79). Le nqubo engunxantathu yiyona eyabonakala ihlaba esikhonkosini ngoba iveza ukubona nokuvelela izinto nxazonke.

3.3.6 IZINDLELA ZOCWANINGO

UMiller (1992:118) ubalula izigaba ezintathu zokuqoqwa kolwazi ngokwe khwantithethivu, ngokwekhwalithethivu kanye ne nominethivu. Ukuchaza ngokwe khwalithethive kweyame ekuchazweni noma ekucaciseni izibalo ezibonisa ukuma kwendaba (statistics) ngokusebenzisa amanani lokho okukhomba ukuhleleka, ukuvama kokwenzeka nesilinganiso sesimanga esenzekayo. Incazelo ngokwe khwalithethivu ngokusebenzisa izindlela noma amasu ngokwekhwalithethive kuletha izincazelo ezinhlobonhlobo nomqondo wokwazi isigameko sesimanga. Ngakho-ke kulolu cwaningo kusetshenziswe amasu amabili ayikhwantithethive kanye nekhwalithethive.

Umehluko phakathi kwezindlela zocwaningo eziyikhwantithethive kanye nekhwantithethive kuveze ukuba umcwaningi ahlukane imibuzo yakhe ngokuthi yikuphi okungubufakazi obuphathekayo. Yimiphi imigomo esivumela ukuba sihlukanise ubufakazi balokho esikushoyo (Hillocks;1992:21). Konke lokhu kusibonisa umhlaba esiphila kuwo ukuthi siwubona kanjani ngamehlo engqondo nokuthi singawuhlahlela kanjani. UDenzin noLincon (1994:48) babeka ngokuthi lolu hlelo lokucwaninga alweyamile engqikithini yeqiniso ngoba abacwaningi bamane bazama ukunciphisa noma ukugwema ubandlululo kanye nokulandela imizwa. Labo abalandela indlela yekhwantithethive bathi le ndlela ngeke umuntu waphumelele ukuyifeza. Ngokuka Hillocks (1992:21) lezi zindlela zocwaningo akulula ukuba umuntu azehlukanise ngoba zincikene futhi cishe zifane.

3.3.7 UHLELO LWEKHWANTITHEHIVU

UChurchill, (1978:46) ubeka ngokuthi imibuzo ecashile ivamise ukuba igqame endleleni eyikhwantithethive, futhi yiyo ewugo uma ilandelwa kwezinye izimo. Izinga lolwazi lumi njalo lungaguquki kulabo ababuzwayo, nemibono mayelana

nesihloko lesi esicutshungulwayo yakhelwe ukuba ihambisane nophahla lolo *mayelana nesimo sokuxoxisana*.

Nazi ezinye izindlela zokuyiqoqa ulwazi oluyimininingwane esetshenziswa ngabacwaningi lapho kwenziwa ucwaningo ngokweKhwantithethive ngokubuzabantu imibuzo (Fowler,1998:83). Nakulo lolu cwaningo, umcwaningi wasebenzisa le ndlela yokuqoqa imininingwane. Umcwaningi wacela abantu ukuba bagcwalise izimpendulo emibuzweni bayibuyise ngemuva kokuyigcwalisa. Kulo lolu cwaningo umcwaningi angabuzabantu imibuzo eminingi ngesikhathi esifushane. Izimpendulo lezo ziyahlelwa, zihluzwe zibekwe ngokwamatebhula noma ngamaphesenti. Ucwaningo lunika umcwaningi isithombe sokuthi kuyini abakwenzayo yingakho umcwaningi esebenzisa abameli abayidlazana kodwa izimpendulo noma imiphumela iveze lokho okwenziwa yiningi.

Ngokocwaningo ulimi luveze ukuthi kubekwe imiphumela kususelwa kulabo bameli abamele uquqaba. Le ndlela yokuqoqa imininingwane iyancomeka ngoba ayinazo izindleko ezinkulu futhi iyashesha kakhulu. Umcwaningi uyakwazi ukulandela, acubungule isimo esingaphambili sempilo nenhlalo yabantu kususelwa kubameli.

3.4.1 IMIBUZO

Imibuzo iyatholakala ukuthi yiyona ndlela yokwenza ucwaningo mayelana nolimi. Imibuzo inikezwa abantu abaningi futhi yenza ukuba umuntu akwazi ukuqoqa imininingwane eminingi kubantu abaningi ngesikhathi esifushane umcwaningi wakwazi ukuqoqa imininingwane eminingi maqondana nolimi lwesiCele ezindaweni eziningi lapho kukhulunywa khona ulimi lwesiCele. Ayikho futhi enye indlela eyayingashesha njengemibuzo.

Le ndlela yokubuza imibuzo kulolu cwaningo yaba nosizo lokuthi labo abanikeza izimpendulo bacele ukuba bafake uphawu u X esikhaleni lapho bekudingeka khona emibuzweni eminingi. Lokhu kwenza isiqiniseko sokuthi ukugcwalisa izimpendulo akuthathi isikhathi eside. Futhi imibuzo leyo isiza umcwaningi ukuba akwazi ukuhlolisisa kahle imininingwane engase imsize lapho esexoxisana nalabo abaqokiwe. Phezu kokuba iyinhle indlela yemibuzo kodwa kukhona lapho abacwaningi abayihlabayo le ndlela yokuqoqa imininingwane. Bathi imibuzo leyo eqoqiwe iba mifishane ingavezi konke mayelana nenhlalo, kanye nempilo yabantu ngokuphelele.

3.4.2 IMIBUZO YABAFUNDI

Inani labafundi besifunda kuhlanganisa izindawo zamakhosi akwaCele liyi-18990, kodwa laba bafundi bamelwa ngabafundi abayi-1132. Lokhu kunika abafundi abangu-5,96% kusamba sabafundi.

Imibuzo isiyonke yabe iyi-13. Kwacelwa abafundi ukuba babeke noma bagaxe uphawu u-X lapho kwabe kudingeka khona. Lokhu kwenzelwa ukuba kuqiniseke ukuthi abafundi abachithi isikhathi eside bebhala izimpendulo ezinde eziwundendende. Yabe ikhona eminye imibuzo emithathu (3) eyabe ifuna ukuba abafundi banikeze lokho abakubona kuqinisa izimpendulo zabo. Eminye imibuzo yabe ifuna ukwazi ngempilo nangenhlalo yabafundi emakhaya.

Omunye umbuzo wawufuna ukwazi ngamaphephandaba abawafundayo emakhaya. Lokhu kwakwenzelwa ukubona ukuthi yiluphi ulimi olukhulunywayo emakhaya kususelwa emaphephandabeni afundayo. Amaphephandaba esilungu ayedidiyelwe nawo. Lawa maphephandaba ezilimi zesilungu ayekhethwe ngoba nawo ayingxenyeye yezilimi ezisemthethweni kuleli laseNingizimu Afrika. Ukufakwa kwala maphephandaba angezinye izilimi kuyingxenyeye yokwazi ukuthi khona emakhaya bayazisebenzisa yini ezinye izilimi ngale kwesiZulu.

3.4.3 IMIBUZO YOTHISHA

Othisha babuzwa imibuzo ukuba bagcwalise ezikhaleni ngezimpendulo uYebo noma Qha. Imibuzo yayilethwa ngumcwaningi ezikoleni ukuze othisha baphendule izimpendulo kungachitheki isikhathi kuthiwa zizoposwa. Imibuzo yothisha yabe iyishuminambili (12) isiyonke. Imibuzo eyisishagalolunye yabe iqonde ukwazi ngamasu othisha abawasebenzisayo lapho befundisa isiZulu. Umbuzo owodwa wabe uqonde ukwazi ngobudlelwane obukhona phakathi kothisha kanye nabazali. Lo mbuzo wawungaqondile ukuxova imiqondo yothisha, kodwa wawufuna ukwazi ukuthi njengalokhu othisha befundisa izingane zomphakathi kona bona banabo yini ubudlelwano nomphakathi. Uma othisha bengenabo ubudlelwane nabazali kuba nesihlava esibi kubafundi kukhinyabezeke ukufunda kwabo.

Umbuzo owodwa wabe uqonde ukwazi ngezinga lokuqeqeshwa kothisha nezinga abafinyelele kulo esifundweni sesiZulu. Bekungaqondiwe ukwehlisa othisha isithunzi nokubabukela phansi ngokuba mkhulu umsebenzi abawenzayo. Umbuzo owodwa ubuze maqondana neminyaka uthisha efundisa isiZulu. Lokhu kuqondwe ngakho ukuveza ukuthi kuyaye kukhethwe kuqala othisha abangafundisa “izifundo ezisemqoka” bese kuthi isiZulu kugcinwe ngaso ngoba kuthiwa akusona isifundo esimqoka.

UKUFUNDA KOTHISHA

Bekufanele uthisha afake uphawu u-x

2 3 4 5 nangaphezulu

Grade12 I II III IV ngaphezulu

PTD SSTD HED ngaphezulu

3.4.4 IMIBUZO YOMPHAKATHI

Injongo yokubuza imibuzo emphakathini kube ngukuqoqa imininingwane mayelana nolimi lwabo lwesiCele. Kuzokhumbuleka ukuthi akusibona bonke abantu abakhele izindawo zakwaCele abakhuluma isiCele. Akulula ngempela ukumema abazali ubamemela emhlanganweni ngaphandle kokuba weyama emhlanganweni obizwe nguthisha omkhulu noma omenywe yinduna. Ngakho-ke umcwaningi wasebenzisa lawo mathuba ukuya emihlanganweni kulezo zindawo ezikhuluma isiCele. Abanye abazali banele bezwe ukuthi akuyena uthisha omkhulu, okhulumayo babike indlala bafune nokuphiwa ukudla noma imali.

Ukuze kungachitheki isikhathi eside umphakathi wabuzwa imibuzo eyisithupha. Umbuzo wokuqala wafuna ukwazi ukuthi bona njengomphakathi bayasithanda yini isiCele. Umbuzo wawuqonde ukwazi ukuthi njengalokhu abantu bafunda isiZulu bona ngempela basaluthanda yini ulimi lwabo lomdabu.

Umbuzo wesibili wabuza ukuthi bona njengomphakathi bangathanda yini ukuba kubuyelwe emuva kufundiswe abantwana babo ngolimi lwabo lomdabu, isiCele. Umbuzo wesithathu wafuna ukwazi ukuthi yiziphi izizathu ezenza ukuba ulimi lwesiCele lungasabalali. Iningi aliqondanga kahle, yilapho laholwa ngumcwaningi ngezinto eziholela ukuba ukuba ulimi lwesiCele lungasabalali. Omunye umbuzo wafuna ukwazi ukuthi bona njengomphakathi banakho yini ukuxhumana nothisha. Ukuxhumana komphakathi nothisha kwakuzoveza ukuthi abafundi bona bakhuluma kanjani emakhaya. Umbuzo owodwa wawufuna ukwazi ukuthi bona njengomphakathi bayazibona yini izinkinga ezikhungethe abafundi kanye nothisha.

Umbuzo wokugcina wawufuna ukwazi ukuthi yisiphi isixazululo esingenziwa ukuze kukhuthazwe ulimi lwesiCele. Kulo mbuzo nakhona umcwaningi wabe

ebheke ukuthi umphakathi kube yiwo oletha isixazululo ngoba ubona ukuthi ulimi lwabo seluyashabalala.

3.4.5 IMIBUZO ESIYINGINI SEMFUNDO.

Imibuzo isiyonke yabe iyisithupha. Umbuzo wokuqala wafuna ukwazi ngomgomo olandelwayo lapho kuqashwa othisha abazofundisa esikoleni lapho kukhulunywa ulimi lwesiCele ikakhulukazi kubafundi abaqalayo.

Umbuzo wesibili wafuna ukwazi ukuthi bukhona yini ubudlelwane bolimi olukhulunywayo ngakubafundi kanye nokuqhubeka kokufunda kwabo esikoleni.

Umbuzo wesithathu wafuna ukuthi umhloli anikeze izinkinga ahlangebuzana nazo ekuqashweni kothisha, ikakhulukazi labo abazofundisa emazingeni aphansi (Primary section). Umhloli kwakufanele abeke nezinto ezingase zenziwe ukuze kuphumelele leli cebo.

Umbuzo wokugcina wafuna ukwazi ukuthi wona uMnyango weMfundo uyakukhuthaza yini ukuba kube khona imihlangano yokubonisana nokuvuselelana (*Seminars*) kanye nezifundo zokuthathisela kothisha abafundisa isiZulu. Izibaya zabe zizintathu kodwa kwadingeka eyodwa impendulo lapho umhloli ezofaka uphawu u X kuleso sibaya zazimi kanje izibaya:

Yebo
Qha
Ngesinye isikhathi

Wabe usuqhubeka umbuzo ukuthi uma kungu Qha noma ngesinye isikhathi ngabe izinkinga zikuphi. Bekufanele lapha umhloli anikeze izimpendulo ezine.

3.5.1 ZINGXOXO

Ukuxoxisana ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendulana umbuzo nombuzo phakathi komcwaningi kanye nalowo axoxisana naye. Lapho kulandela indlela yokuxoxisana enalobu buhle obulandelayo:

- (a) Abantu bayathanda ukukhuluma kunokubhala phansi
- (b) *Leyo mibiko engaba yimfihlo iyatholakala lapho kuxoxiswana kunokuba umuntu ayibhale phansi.*
- (c) Umcwaningi uyakwazi ukuchaza kalula lokho akudingayo ngendlela leyo abaxoxisana ngayo.
- (d) Lapho kuxoxiswana akuthathi isikhathi eside kunokuphendula imibuzo ebhalwayo.

Yingalezi zizathu ezenza ukuba umcwaningi asebenzise le ndlela yokuxoxisana ukuze akwazi ukufumana umbiko oshaya emhloneni.

Ngesinye isikhathi nakuba le ndlela iyinhle kangaka, kepha alikho isoka elingenasici.

- (a) Ukutholakala kwemininingwane kuyaye kubenqala ukuyithola. Lokho kusho ukuthi umuntu uqoqa le mininingwane makube ngumuntu oqeqeshiwe futhi onekhono lokuxoxisana nabantu.
- (b) *Lowo ocwaningayo kuyenzeka ukuba abe ngumuntu onobandlululo.*
- (c) Lokho kuyinkinga yokuthi umcwaningi angakwazi ukufihla imicabango yakhe.

Ngakho-ke umcwaningi wahlela ukuba asebenzise le ndlela yokuxoxisana ukuze afumane izimpendulo okuyizona zona. Ukuxoxisana kwenziwa kubafundi, kothisha, kumphakathi, kubahlengikazi kanye namaphoyisa Abafundi kanye nothisha bacelwa ukuba banikeze izinkinga abahlangabezana

nazo emisebenzini wesikole. Imiphumela yocwaningo maqondana nokuxoxisana ihlahlelwe, yahlaziywa esahlukweni sesine.

3.5.2 UKUXOXISANA NABAFUNDI.

Ingxoxo yabafundi nomcwaningi yabe iphethe imibuzo eyisihlanu. Umbuzo wokuqala wawufuna ukwazi ukuthi ngabe bukhona yini ubunzima abafundi abahlangana nabo lapho befunda isiZulu.

Umbuzo wesibili wawufuna ukwazi mayelana nezincwadi zokufunda ngasese ukuthi zabe zikhona yini futhi ziyasetshenziswa yini abafundi. Izimpendulo ezanikwa ngabafundi zihlelwe kusahluko sesine.

Umbuzo wesithathu wawufuna ukubona ukuthi abafundi bayawasebenzisa noma bayawafunda amaphephandaba. Amaphephandaba ayenikeziwe. Lokhu kwaku zonikeza ukuthi nabo abazali bayawafunda yini amaphephandaba.

Umbuzo wesine wawufuna ukwazi mayelana nezinkinga abafundi abahlangana nazo lapho befunda ngokuphimisela emakilasini. Kuningi okwakushiwo ngaba fundi okubenza bakhinyabezeke lapho befunda ngokuphimisa.

Umbuzo wesihlanu kwabe kungumbuzo wokugcina owabe ufuna ukwazi ukuthi kwabe kukhona yini ukuxhumana okuhle phakathi kothisha nabafundi. Lo mbuzo wawungaqondile ukuveza ubutha, kepha wawufuna ukwazi ngobu dlelwane mayelana nokufundisa kanye nokufunda ezindlini zokufundela.

3.5.3 UKUXOXISANA NOTHISHA

Ngemuva kokuba othisha sebebhale izimpendulo zabo, umcwaningi wayethola ithuba elincane lokuba axoxisane nothisha labo abafundisa isiZulu ukuze baveza imibono yabo. Babekhululekile othisha kuyilowo nalowo esika lapho ethanda

khona. Isikhathi sabe sisifushane ngakho-ke babengenakho ukusabalala kakhulu.

Umbuzo wokuqala wathi: Ngabe ngeziph izingqinamba abahlangabezana nazo lapho befundisa isiZulu.

- (a) Othisha bakhala ngokuthi othishanhloko uma behlela izifundo ezizo fundiswa baqala ngezifundo ezinohlonze okuthiwa phela zisemqoka. Nomthwalo abawuthwalayo wenziwa lula, Kodwa labo abafundisa isiZulu ubamkhulu kakhulu umthwalo libe lilincane nethuba lokuphumula.
- (b) Abafundi abasithandi isiZulu ngoba kuthiwa ngeke bawuthole umsebenzi noma bangasiphasa ngamalengiso.
- (c) Abafundi bayaphutha ezikoleni ngakho umsebenzi wabo uba semuva njalo. Izizathu zokuphutha azizwakali futhi azamukelekile, ngaphandle kokuthi umfundi uyagula.
- (d) Izinsizakufundisa kanye nezincwadi zokufunda emtatsheni yezincwadi akubonwa.

3.5.4 UKUXOXISANA NOMPHEKATHI

Lapho umcwaningi exoxisana nomphakathi, umphakathi ukuvezile ubunzima ohlangabezana nabo kanye nothisha abafundisa abantwana babo.

Njengalokhu izikole zomphakathi zisendaweni yomphakathi, nabantu, othisha abathandi ukuhlala nabo. Bahamba ngamatekisi namabhasi beya noma sebe phuma ezikoleni ngoba nakhu bahlala ezindaweni ezingamalokishi lapho bekhanyisa ngogesi, bethola amanzi ahlanzekile, kanti lapha azitholakali lezi zinto.

Nohulumeni usiqashela othisha abangakwazi ukukhuluma isiZulu. Angisa khulumi okwesiCele. Babona abantu abaphansi, abangaphucuzekile. Abantwana bethu bathwala kanzima uma befundiswa yilaba bantu. Asinaso

isandla ekuqashweni kothisha abazofundisa abantwana bethu. Kuthiwa thina bazali asazi lutho, kusathe khuhle kithi.

Umphakathi wabuzwa ukuthi ngabe uyaluthanda yini ulimi lwabo lwesiCele. Wavumela phezulu, wathi ungathokoza uma ezikoleni lungafundiswa, lusabalale lwande kakhulu.

Umcwaningi wacela ukuba bake bamunikeze inkulumo emfushane ngesiCele. Kwakhuluma indoda eyodwa kanye nowesifazane oyedwa abanye bamvumela bathi yiso kanye isiCele abasikhulumayo.

Owokuqala wathi:

IsiCele

Tsina bafwana sakhula kantima.

Saselusa tiyomo letiningi.

Tingene emasimini lomunu

Asishaye baba

Kuthi makuhlitiwe sidle liphaphu

Ekuseni sibophele tiyabi siyolima

Siyotingela tinyamatane

IsiZulu

Thina bafana sakhula kanzima

Saselusa izinkomo eziningi

Zingene emasimini omuntu

Asishaye ubaba

Kuthi uma kuhlatshiwe sidle iphaphu

Ekuseni sibophele izinkabi siyolima.

Siyozingela izinyamazane.

Owesifazane wathi:

IsiCele

1. Sisengamanombatane usebedi wetsu kwaku wokothota tiyuni.
2. Netiyuni leti tatiningi kakhulu. Sasibuya netinyandza letihulu.
3. Ngetinye tinsuku satsihlakula emasimini, sibuye lapho siyopheka kudla.
4. Nokudla kwakukuningi ngaletu tikhatsi. Sasidla itiyobe, bobaba bephuta lijiki.

IsiZulu

1. Sisengamantombatane umsebenzi wethu kwakuwukutheza izinkuni.

2. Nezinkuni lezi zaziziningi kakhulu. Sasibuya nezinyanda ezinkulu.
3. Ngezinye izinsuku sasihlakula emasimini, sibuye lapho siyopheka ukudla
4. Nokudla kwakukuningi ngaleso sikhathi. Sasidla izinkobe obaba bephuza utshwala.

3.5.5 UKUXOXISANA NOMPHTHISITSHI SAMAPHOYISA

Kwaqalwa kwahlelwa usuku lokubonana nomphathisiteshi samaphoyisa aseZingolweni. Ikamu leli lamaphoyisa lakhiwe phakathi nendawo yenkosi yakwaCele.

Umphtisiteshi ngumuntu osekulile ngezimindlela ofikile eminyakeni engama shumi amahlanu. Ubonakala ngezimindlela ezisemahlombe akhe kanye nezindondo ezilenga ezibeleni okukhomba khona ukuthi usesikhundleni esiphakeme futhi uphethe isikhundla sokuba nguKaputeni.

Umcwaningi wabuza ukuthi njengalokhu besebenza phakathi kwabantu abakhuluma isiCele baba nabo yini ubunzima lapho bebhalisa amacala. UKaputeni waphendula ngokuthi amaphoyisa afikayo evela kwezinye izindawo aba nazo izinkinga ngoba ayaye angamuzwa kahle umuntu uma ekhuluma. Yena njengomuntu osemcala kule ndawo akanayo inkinga. Lowo obhalisa icala kufanele aqikelele kakhulu ukuze akubhalayo kungabi nawo umehluko kwakushilo. Kuyenzeka ukuthi nalowo otolikayo ecaleni alalelisise futhi atolike ngendlela efanele akusho konke okushiwo ngummangalelwa noma ngummangali.

Amagama anjengalawa yiwo kanye adida otolika :

IsiZulu

amehlo

ilanga

IsiCele

amacaphelo

itshiliba

khasa	gaca
uhlanya	umkhobosi
umnyango	umkhatheko

Kufanele lawo magama awaqikelele utolika ukuthi uwatolika kahle ukuze umsolwa angasho ukuthi akazange ezwe. Sekukaningi abantu belahlwa ngamacala ngenxa yokuthi otolika bengatolikanga kahle kanye amagama aphuma emantshini angabekwa ngokucacile. Ngokunjalo namagama aphuma kummangalelwa engabekwa ngendlela eyiyo.

3.5.6 UKUXOXISANA NABAHLENGIKAZI

Umcwaningi wahambela umtholampilo wakule ndawo wathola amanesi amathathu asebenza kuyo le ndawo, emtholampilo waseZingolweni. Umcwaningi wabuza ukuthi: abesenesikhathi esingakanani esebenza Kulomtholampilo. Baphendula ngokuthi baneminyaka emine, eyisihlanu kanye nesithupha ngokufika kwabo kule ndawo. Umcwaningi wabuza ukuthi aseyakwazi yini ukukhuluma ulimi lwesiCele, njengolimi olukhulunywa kule ndawo. Umcwaningi wabuza ukuthi njengalokhu abantu bayagula nasebusuku bayaye baluthole kanjani usizo. UDokotela ufika kangakhi ngenyanga ukuzobona ababelethayo. Impendulo yathi : ufika kanye ngesonto.

3.5.7 OKUTHOLAKALA EZINDLINI ZOKUFUNDELA.

Umcwaningi uhambele nezindlu zokufundela labo bafundi abafunda isiZulu. Ukungena komcwaningi ezindlini bekungesiyo inhloso yokuphazamisa umsebenzi wokufunda nokufundisa, kodwa kwabe ngukubona ukuthi bona abafundi bafunda phansi kwezimo ezinjani, ngokunjalo nothisha bafundisa phansi kwezimo ezinjani.

3.6.1 UCWANINGO NGOKWAMANANI NGOKUTHOLA ULWAZI NGENDLELA EWUTHELA WAYEKA.

UDenzin no Lincoln (1994:48) bachaza ikhwalithethivu ngale ndlela:

Multi-method in focus, involving an interpretive naturalistic approach to its subject matters. This means that qualitative reseach studies things in their natural settings attempting to make sense of or intepret phenomenon in terms of the meanings people bring to them.

Okuhunyushwe ngokuthi:

Izindlela ezixubile ziqonde zihumusha ngokwemvelo inqubo yophenyo ngokwekhwalithethive ifundisa ngocwaningo ngezinto njengemvelo yazo kuqondwe ukuveza umqondo noma ukuchaza isigameko ngokwezincazelo abantu abazivezayo.

Ziningana izizathu ezenza ukuba ucwaningo lwekhwalithethive lusetshenziswe. Ababhali abanohlonze njengo Yin (1984:112), Schurick (1998:87) kanye noEly (1991:122) banikeza izincomo zokuthi indlela yocwaningo ngokwe khwalithethive ilungele ucwaningo oluqondene nezenhlalakahle, ukuhlalisana kwabantu nemithetho yokuhlalisana kanye nemfundo. Ngakho-ke ucwaningo ngokwekhwalithethive lulungile ngokuba imibuzo yocwaningo iholela ukuba umuntu afinyelele ezinqumeni zakhe ngenxa yemininingwane eqoqiwe. Ngaleyo ndlela abacwaningi basheshe bafike ezinqumeni zabo okungathi sekuyikhona okusemqoka.

3.7.1 UKUQOQWA KWEMININGWANE NGOKWEKHWALITHEHIVU

Ukuze umuntu afike esiphethweni ngecebo lokuqoqa imininingwane namasu, kuhlanganisa ukuqaphelisisa ukuthi uzokwenza ukuxoxisana uzobukela, abhekisise ukwenzeka kwezinto, noma uma uzoxoxa nomuntu ngamunye, noma babe yiqoqo futhi lokho akubonayo umuntu akubhale phansi (Kuvele:1992). Ukuxoxisana yiyona ndlela esemqoka yokuqoqa imininingwane ngokwendlela

yekhwalthethive. Ukuxoxisana ngokusemthethweni kwaba yikho okwabamba iqhaza elikhulu kulo lolu cwaningo. UTaylor (1984:103) ubeka ngokuthi:

Qualitative interviewing is flexible and dynamic ...and...has been referred to as non directive, non-standardized and open – ended interviewing.

Okuhunyushwe ngokuthi:

Ukuxoxisana ngokwekhwalthethive ngokuqhubekayo nokuguqukayo njengalokhu ibizwe ngokuthi ingekhomba indlela, ingevulekile nasezingeni elisemthethweni lapho kuxoxiswana.

Seyihleliwe indlela yokuxoxisana njengenye yezindlela zokuqoqa iminingwane kwaba khona ukubonisa ukuthi ngeziphil izindlela zokuxoxisana ezingenasimo (unstructured) iyefana naleyo eqondile (structured) futhi iyingxeny yalowo obukelayo. Kepha lokhu kuxoxisana okusuke kungaphelele asuke ekuqondile, ecabangisisa, iqondile futhi akukho midiyi, evulekile eyenza labo abaxoxi sanayo bavumelane. Imibuzo elotshwe phansi isuke yenzelwe ukuqondisa labo abaxoxisanayo.

Leyo ndlela yokuxoxisana esuke ihleliwe ivamise ukuba nemibuzo ehleliwe, okuyiyona eqondisa ukuxoxisana. NgokukaPillay (2003:110), le ndlela yokuxoxisana ngokwemibuzo ehleliwe yiyo kanye ehlaba umxhwele. Le ndlela yethembekile, inezimpundulo ezishaya emhloeni futhi yiyo kanye esetshenzi swayo.

Lolu hlobo lokuxoxisana lweyame kulokho, umcwaningi akufunayo kulo lolu cwaningo lapho inhloso kungukuhlolisisa labo okuxoxiswana nabo umfundi ngamunye, uthisha ngamunye, abazali, iphoyisa kanye nabahlengikazi. Le ndlela yakhethwa ngoba imibuzo yabe ivulekile futhi iqonde ngqo. Imibuzo yayingenazo izihibe ngoba abafundi babemane bagcwalise izimpundulo zabo ngamagama amafushane.

3.8.1 OKWENZEKA EZINDLINI ZOKUFUNDELA

Ngokuka-Askes (1985:30) ubeka ngokuthi akusikona ukuthi uthisha wazi okusemqoka kodwa wazi ukuthi lokho uzokudlulisela kanjani kubafundi. Uthisha ofunde wagogoda angahle angakwazi ukudlulisela kubafundi ulwazi analo ngendlela egculisayo neyanelisayo. Othisha abangcono yilabo abazi ngabafundi kabanzi njengezifiso zabo, abakwenzayo imihla ngemihla baphinde babamukele njengabantu. Lokhu kunomthelela omuhle kubafundi mayelana nokufunda. U-Askes(1985:30) uthi:

Many teaching problems will be solved in the next few decades. There will be new learning environment and new means of instructions. One function, however, will always remain with the teacher: to create the emotional climate for learning. No machine, so sophisticated as it may, can do this job.

Okuhunyushwe ngokuthi:

Izinkinga eziningi zokufundisa zingasonjululwa eminyakeni eyishumi ezayo. Kuyobakhona izindawo zokufundela ezintsha kanye namasu okufundisa into yinye kuphela eyosalela kothishela wukususa nokudala isimo esisha sokufundela. Akukho mshini nakuba ungaba seqophelweni eliphezulu kangakanani ongenza lo msebenzi ongaka.

Izinkinga zokufundisa ziyoxazululeka eminyakeni eyishumi ezayo, Kuzobakhona ukufunda okusha kanye nokufundisa okusha endaweni elungiselelwe ukufundisa. Okusalele ukuba uthisha alungise isimo sokufundisa, Awukho umshini noma ungaze ube nobuchwepheshe obungakanani ongenza umsebenzi ofana nalona.

Ukuphathwa ngendlela izindlu zokufundela ngokwakho kunciphisa izinkinga futhi kukhuthaza abafundi ukuba bafunde futhi bazinikele ngokupheleleyo emsebenzini.

Isikole singaba wumgogodla omkhulu wenqubo yokuziphatha kahle. Isikole singaba ungqa phambili sikwazi nokufeza umgomo waso nokufeza ukuphumelelisa abafundi ukuba bazinikele nganhliziyonye nangokuzimisela okukhulu kukho konke abakwenzayo.

Ngokuka-Perrott (1982) ubona ukuthi ukufundisa okuphumelelisayo nabafundisi abahle kungeke kwachazwa ngoba izilinganiso okungalinganiswa ngazo kungeze zefana kubo bonke othishela. Ubona ukuthi ukufundisa kunqala kodwa kunesiphiwo sokuzimisela kuzo zonke izimo. Ukubona kungcono futhi kulula ukuchaza ukuthi uthisha kufanele abenjani nokothi angenzenjani ukuze ukufundisa kwakhe kube yimpumelelo. UPerrott ubuye acaphune uRyan (1980) owenza ucwaningo. Uyaqhubeka uPerrott achaze ngamasu okufundisa, uthi amasu aphisile akatholwa nje ngaphandle kokusebenza ngokuzinikela kanye nokwenza ngokuphindelela.

UFisher (1979:52) uyaphikelela aze agomele ngokuthi abafundi ukuze bathuthuke, bafunde kungenxa kathisha ozikhandlayo ngomsebenzi wakhe kanye nabo abafundi ukuthi bona bazimisele kangakanani. Uma umfundi abe yathe uyagadla kodwa imiphumela yakhe ingavumi ukuba mihle kukhomba kona ukuthi ukufunda akukuhle ngoba akanayo imiphumela emihle. Uthisha kuhle azame amanye amasu, anike umfundi omunye umsebenzi ozosebenzisa umfundi ukuba afunde, acabange, abuye ahlangane nabanye abafundi noma ahlaziye afune ulwazi olunzulu. UFisher (1979:52) wathola ukuthi abafundi abachitha isikhathi eside becubungula umsebenzi wabo kunalabo abangawunakekeli umsebenzi wabo, bavama ukuba imiphumela yabo ibe mihle futhi iyancomeka. Nalokho abakufundile kuyagcineka enqolobaneni yokugcina okufundiwe.

UClark (1979:84) ubukeza lokho okwenza uthisha abe mihle. Uqhathanisa izikole ezahlukene nalolu hlobo lwemfundo yokuziphatha. NgokukaClark, labo

abaqondene nokuziphatha kukathisha kahle kuyahambisana nokuphumelela komfundi, nokuzwelana kukathisha nomfundi nokuhlanganyela ezintweni zonke yikho kanye okulola umfundi ezifundweni zakhe naye azizwe ekhululekile emoyeni nasengqondweni. Ngokuka Clark (1979:84) zinhlanu izindlela zokwenza ucwaningo maqondana nokufundisa kodwa ezingenziwa amaqoqo amabili abanzi futhi abalulekile. Yilokho okuhambelana nokuhlahlela maqondana nesimo (qualitative) kanye nokuhlahlela nokuqondene nokubala (quantitative). Lokho kuholela ukuba umuntu abheke imithetho ehambisana nobuhlobo noma ubudlelwana phakathi kokuziphatha kukathisha kanye nabafundi.

UHolt (1982:48) ubeka ngokuthi abafundi abaphumeleli ezifundweni zabo ngoba nakhu bayesaba. Bcsaba othisha ngoba nakhu bangamabhoholo abahlala bebeke izinhlonzi ukuze bangangenwa ngabafundi, Ngenxa yokugqishwa yonke imfucumfucu okuthiwa mabayifunde, lokho kubathuntubeza imiqondo yabo ngokuba yonke lemfucuza kungenzeka ukuthi abayidingi futhi bangeke baze bayidinge empilweni yabo. Ngakho-ke bafunda nje abanye bayesaba ukuthi bangabadumazi abazali futhi bona abafuna befundile lokho bona bafundi bengazimisele ngakho. Futhi kuyabakhinyabeza abafundi uma belokhu betshelwa ngothisha. Othisha bayakhinyabeza abafundi ngokubacindezela ngoba bengafuni ukuba abafundi baveze ubuciko abanako amathalente kanye nezifiso zabo. Sebekhathale baze bacikeka abafundi ngamazwi ababhombayo nabathuntubezayo aphuma kumathishela. Lokhu okushiwo nguHolt kufakazelwa nanguQokweni (1983:50) owenza ucwaningo mayelana nokungaphumeleli kwabafundi. UQokweni wafumana ukuthi lapho kufanele ukuba othisha banike abafundi lokho okungumsuka wokuphumelela kepha kwabona othisha abaqeqeshiwe ngokwanele. Ngakho-ke uyanxusa, akhuthaze othishela ukuba bazithuthukise ekufundeni kwabo (upgrading).

Ulimi lubaluleke kakhulu ukuze umfundi aphumelele kukho konke. Ngokuka Morrison noMcIntyre (1971), ulimi lungumgogodla ekukhuleni komntwana

ngokuba yilo olwenza ukufunda kanye nokucabanga kwakhe kube yimpumelelo. Ngenxa yolimi umfundi uyakwazi ukuqhathanisa, ahlaziye zonke izinto ezingaba wusizo empilweni yakhe. UMorrison noMcIntyre (1971) bakuvezile ukuthi abantwana abakhubazekile ngokungezwa, umsebenzi wabo uyasalela ngoba bengabambisisi lokho okushiwo nguthishela.

Ucwaningo lukaNhlumayo (1999:54) luhlole kabanzi ngalokho okukhulunywa ezansi noGu lwaKwaZulu-Natal lapho kukhulunywa IsiZulu kodwa ulimi lwesiZansi kuyilona lulimi olukhulunywa kakhulu. Umfanekiso ovezwe wucwaningo wukuthi abantu abangabaZansi bakhuluma ulimi okuthiwa “Zunda Nguni” oluhlenganisa isiZulu soqobo kanye nesiXhosa kuyilapho isiNguni sokuTekela *simane siyatholakala lapha nalaphaya. Lolu limi lwesiZansi luveza ukuthi linomthelela wesiXhosa ngenxa yokuthi othisha abaqala ukufundisa kulezi zindawo babevela ezweni lamaXhosa namaMpondo.*

3.8.2 IZINKINGA ESIHLANGABEZANE NAZO

Njengalokhu sezichaziwe izindlela zokuqoqa imininingwane, manje ngithi qaphu qaphu *ngezinkinga engihlangabezane nazo kulolu phenyo, Abanye abafundisi babengagqizeqakala ngalokho okwakwenziwa. Abanye baze basho ukuthi kungukuchitha isikhathi. Lokhu kukhombisa ukuthi izinto eziqondene nocwaningo abazishayi mkhuba. Babona kungukuchitha isikhathi. Lokhu kusithela ngamahloni, futhi kuyasikhubaza lapho kuqhathaniswa imali, nesikhathi esichithakele lapho kuhlelwa, kulungiswa nemibuzo.*

Ihhovisi lesiyingi lacishe langawuphumelelisa lo mshikashika ngoba lanikezwa *imibuzo kwaze kwadlula izinyanga ezintathu lingaphenduli lutho. Umcwaningi waphinda wazilethela yena mathupha imibuzo. Naphezu kwalokho ihhovisi elikhulu lesiyingi alizange lakwazi ukubambisana nomcwaningi, kwaze kwaphela ezinye izinyanga ezintathu zingekho izizathu ezibalwa yihhovisi ukuthi kambe ngubuphi ubunzima abahlangabezana nabo maqondana nemibuzo.*

3.9 ISIPHETHO

Kuveziwe izindlela kanye nenqubo okuqoqwa ngayo imininingwane yocwaningo. Kuhlelwe okutholakala kulo ucwaningo. Lapho sihlela mayelana nemininingwane sathola isizinda socwaningo ukuba lwenziwe ezindaweni zamakhosi aKwaZulu-Natali lapho kufundiswa khona isiZulu. Izikole ezisemadolobheni zigwenyiwe. Kugxilwe ezindaweni zamakhosi akwaCele kuphela.

Njengalokhu bebaningi abantu abakhele izindawo zakwaCele bekungelula ukuba kuthintwane nabo bonke abantu bakwaCele kodwa kubekhona labo abaqokiwe ukuba bamele iningi. Lolu hlelo lokusebenzisa idlazana lwenze ukuba umcwaningi aphumelele ukuphatha kalula lelo qeqebana ukuze angahlangabezani nobunzima. Ezikoleni ezingamashumi amane nambili ezisezindaweni zakwaCele kutholwe isamba sabafundi abayizi-18999, kodwa kuqokwe abafundi abayi-1132 abanga bameli.

Umcwaningi lapho ecwaninga usebenzisa izinsizakucwaninga njengokuxoxisana, imibuzo nokuhlolisisa okwenzeka ezindlini zokufundela kube nomthelela omuhle ekusebenziseni le nqubo engunxantathu.

Kube nezindlela ezimbili zocwaningo ezisetshenzisiwe, eziyikhwantithethivu kanye nekhwalithethivu. Ngokwekhwantithethivu kwacelwa abantu noma abameli ukuba bagcwalise izimpendulo emibuzweni eyabe ibuziwe. Le ndlela iyancomeka ngoba ayinazo izindleko ezimba eqolo. Imibuzo ebhalwayo yabe iqondiswe kubafundi, kothisha kanye nakubahloli beMfundo. Imibuzo yomphakathi yayenziwa lapho kuxoxiswana ngokuba iningi lomphakathi lingakwazi ukubhala. Ucwaningo ngokwekhwalithethive luqondene kakhulu nezenhlalakahle, ukuhlalisana kwabantu, imithetho yokuhlalisana kanye

nemfundo. Ukuxoxisana kubonakele ukuthi yiyona ndlela ebalulekile ukuqoqa imininingwane maqondana nale ndlela yocwaningo.

Izinkinga azizange zibe ziningi kangako lapho kwenziwa ucwaningo. Zitholakele kancane kubafundi ababengayishayi mkhuba indaba yocwaningo. Amahhovisi oMmnyango weMfundo ehluleka ukubuyisa izimpendulo.

Esahlukweni esilandelayo sizogxila ekuhlahleleni, nasekuhlungeni ucwaningo. Kuzovezwa lokho okuphatha kabi abafundi, okwenza umphakathi ungaba thokozeli othisha nakuba befundisa abantwana babo.

ISAPHLUKO 4

UKUHLAZIYWA KOLWAZI OLUTHOLAKALE EMIBUZWENI EBHALWE PHANSI NASEZINGXOXWENI

4.1 ISINGENISO

Lesi sahluko sigxile ekuhlaziyeni nasekuhlungeni lokho okuqoqiwe esahlukweni esisandulele. Sihlose ukuchaza ngemininingwane eqoqiwe engahlaziywanga ngososayensi. Njengalokhu imininingwane isiqoqiwe, kubalulekile ukuba icocisiswe, ihlelwe ngononina. Ukuchaza lokho okutholiwe kulolu cwaningo kumele kuhlelwe ngendlela ethize, elinganisiwe ukuze inikeze incazelo eqondile. Imininingwane yatholakala, kubafundi, kothisha, kumphakathi, kubahlengikazi, emaphoyiseni, kuMnyango weMfundo, ezindlini zokufundela kuzohluzwa bese kuhlelwa ulwazi olutholakele.

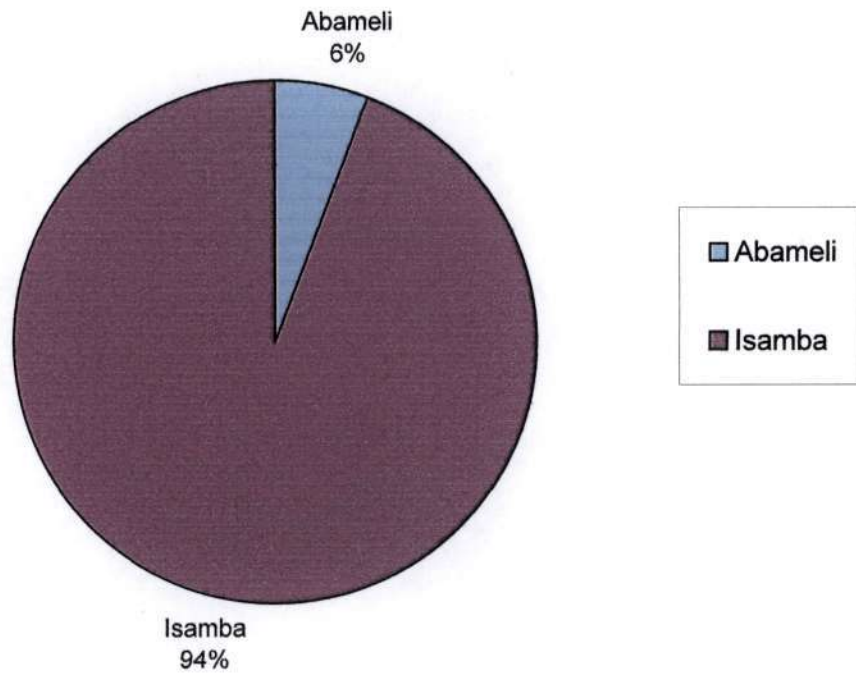
UBran (1955:161) kanye noWilson (1968:38) bachaza ulimi njengento noma yindlela ethize ehleliwe, yabunjwa ukuze kusetshenziswe izimpawu ukuba lokho okukhulunywayo kube nomqondo noma kube nencazelo eqondile. Ulimi olunikeza umqondo lutholakala kubantu kuphela. Nakuba izilwane zingaba nayo indlela ezixhumana ngayo, zenza imisindo yazo, kodwa konke lokho akuhleliwe njengolimi. Ulimi lwenza umuntu abe nomqondo nolwazi ngemvelo kanye nobunjalo balokho okumzungezile.

4.2 IMIBUZO YABAFUNDI

Umcwaningi ulandele izincomo zikaHillock (1992:21) ukuthi lezi zindlela ezimbili eyikhwalithethive kanye nekhwantithethive zilungile ukuba zisetshenziswe kanye kanye ngoba zincikene. Akulula ukuba umuntu azehlukhanise kuchache kuthi bha. Imivuzo yatholakala ukuthi yiyona ndlela yokwenza ucwaningo mayelana nolimi. Inani labafundi bebonke kuzo zonke

izifunda zamakhosi laliyizi-18990, kodwa lamelwa ngabameli abayi-1132.
Lokho okunikeza ingxenye engama-5,96%

Igilafu 1. Abafundi bemi kanje:



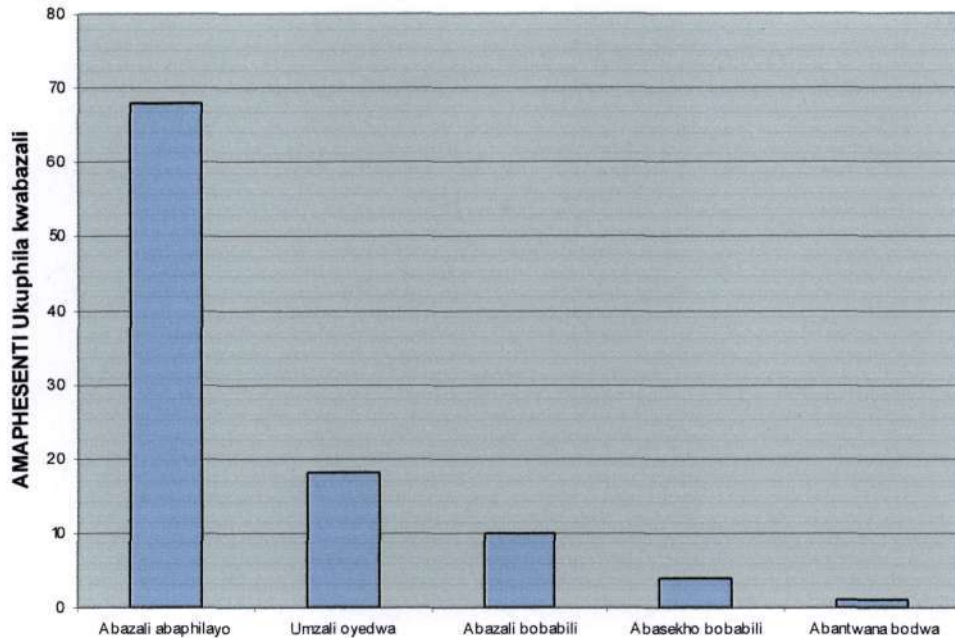
Umbuzo 1

Abazali bayaphila na?

Izimpendulo zabafundi zema kanje:

Abazali abaphilayo bobabili bangama	- 68%
Kuphila umzali oyedwa bangama	- 18%
Abahlala nabazali bobabili bangama	- 10%
Abazali abasekho bobabili bangama	- 3%
Abantwana bodwa bangama	- 1%

igilafu 2. Ukuphila kwabazali



- (i) Abazali babafundi bayaphila bobabili
- (ii) Okwesibili noma abazali bephila kepha abafundi bahlala nomzali oyedwa okukhomba ukuthi kungenzeka ukuthi abazali abashadile.
- (iii) Okulandelayo kukhomba ukuthi omunye wabazali akaziwa nokwaziwa.
- (iv) Lapha sibona abafundi abaphila impilo ebuhlungu ngoba abazali abasekho emhlabeni. Lolu hlobo lwabafundi yilolu oluyizintandane. Kukhomba khona ukuthi luhlala ezihlotsheni, aluyazi impatho ethokomele yasekhaya elinabazali.
- (v) Bahlala nabafowabo nodadewabo.
- (vi) Ukuhlala ngaphandle komzali noma kungaba ntofontofo ukuhlala nalabo abayizihlobo akumuniki intokomalo umfundi.

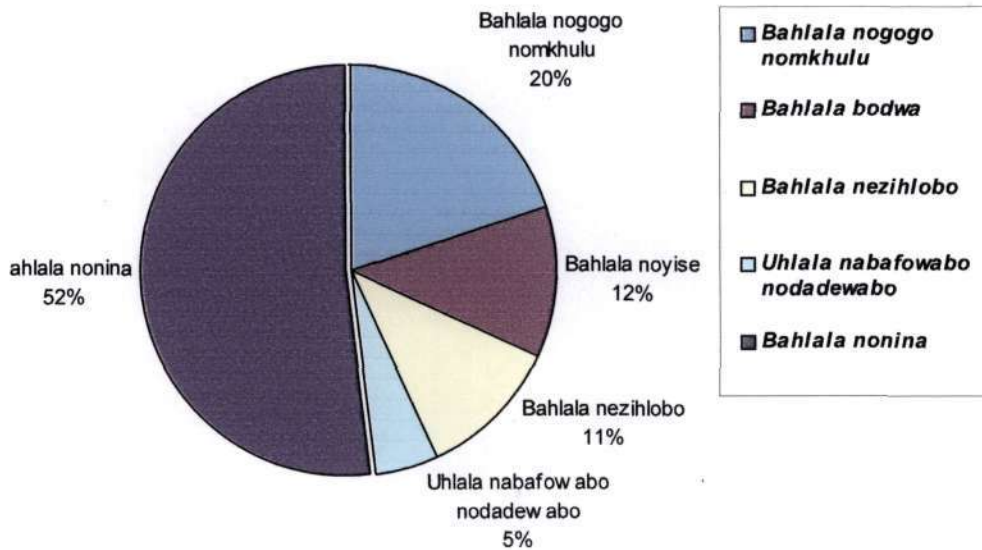
Umbuzo 2

Umfundi uhlala nobani, ekhaya.

Izimpendulo ziveze ukuthi:

- | | |
|--|------|
| (a) Uhlala nonina bangama | -52% |
| (b) Uhlala noyise bangama | -12% |
| (c) Uhlala nezihlobo bangama | -11% |
| (d) Uhlala nomkhulu noma nogogo bangama | -20% |
| (e) Uhlala nabafowabo nodadewabo bangama | - 5% |

Igilafu 3: Ukuhlala kwabafundi



Umbuzo 3

Uyihlo wenza msebenzi muni?

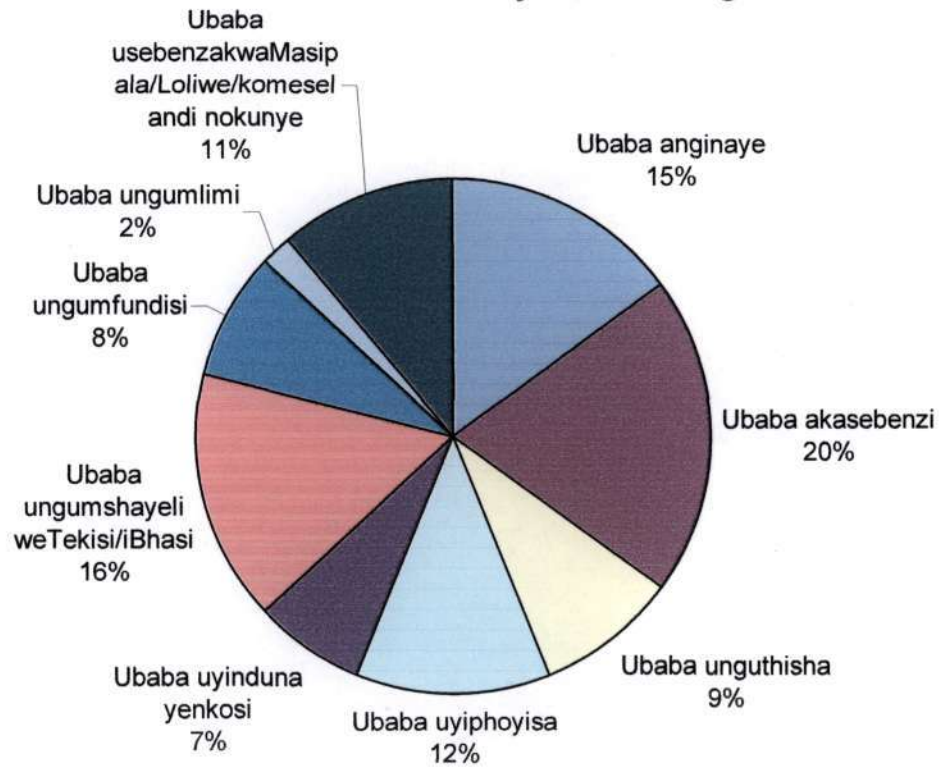
Ziningi izimpendulo ezivele lapha. Ezinye zicishe zifane nokungenhla:

- | | |
|------------------------------------|-----|
| (a) Ubaba anginaye bangama | 15% |
| (b) Ubaba akasebenzi bangama | 20% |
| (c) Ubaba unguthisha bangama | 09% |
| (d) Ubaba uyiphoyisa bangama | 12% |
| (e) Ubaba uyinduna yenkosi bangama | 07% |

(f) Ubaba ungumshayeli wetekisi/ibhasi	16%
(g) Ubaba ungumfundisi	08%
(h) Ubaba ungumlimi	02%
(i) Usebenza kwa Masipala/Loliwe/koMeselandi nokunye	11%

Igilafu 4

Imisebenzi yabazali abangobaba



Lapho sekuhlaziywa imisebenzi eyenziwa ngabazali abangobaba kuvele ukuthi kukhona abafundi abayi-15% abangenabo obaba . Lokhu kukhomba ukuthi abazali abangobaba bashona noma omama abazange bashade. Ngakho-ke omama bazakhela imizi noma amakhaya abo. Bangingi obaba abangasebenzi ngoba bangama 20%. Lesi sibalo siphezulu kakhulu. Lokhu kubangwa ukungabikho kwemisebenzi, ukudilizwa emsebenzini, ukukhubazeka kuhlanganise nalabo abahola izimpesheni. Labo abasebenzela uMasipala noLoliwe, omeselande kanye neminye imisebenzi baningi

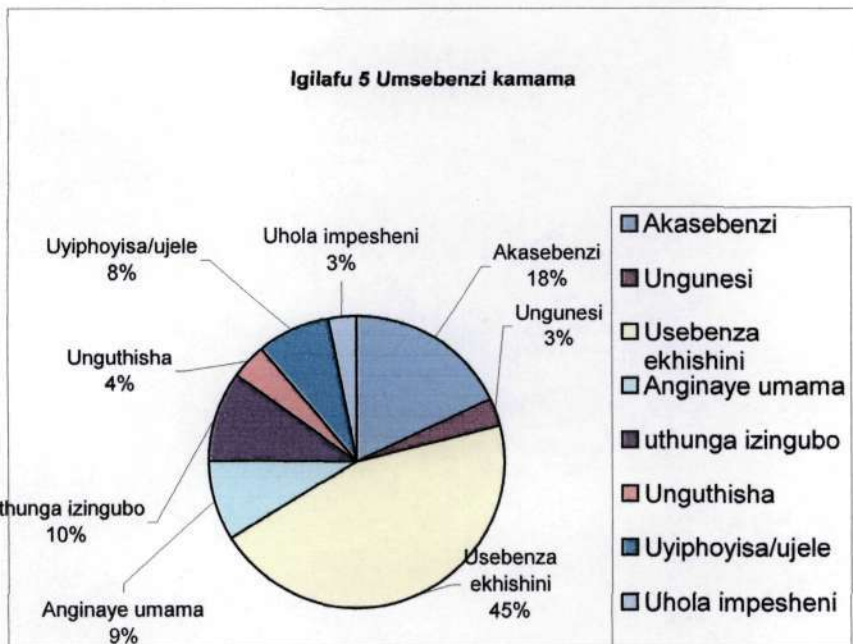
ngoba bengama-11%. Kuyamangalisa ukuthola ukuthi ezindaweni eziyizabelo lapho imisebenzi ingekho khona, abazali bashayela amabhasi, amatekisi bangama-16%. Kungenzeka ukuthi abanye balaba bazali bahlala ezindaweni zakobelungu njengasemahositela abaya ngoba befuna umsebenzi emadolobheni.

Umbuzo 4

Unyoko wenza msebenzi muni?

Izimpendulo zema kanje.

(a) Akasebenzi bangama	-18%
(b) Ungunesi bangama bangama	-3%
(c) Usebenza ekhishini bangama	-45%
(d) Anginaye umama bangama	-9%
(e) Uthunga izingubo bangama	-10%
(f) Unguthisha bangama	-4%
(g) Uyiphoyisa / ujele bangama	-8%
(h) Uholo impesheni bangama	-3%



Lo mbuzo ucishe ufane nombuzo 3 ngenxa yokuthi lapha kwakubuzwa umsebenzi owenziwa ngumama, umbuzo 3 ubufuna ukwazi ngomsebenzi owenziwa ngumzali ongubaba.

Umbuzo 5.

Uyihlo wake waya esikoleni

Izimpendulo zema kanje:

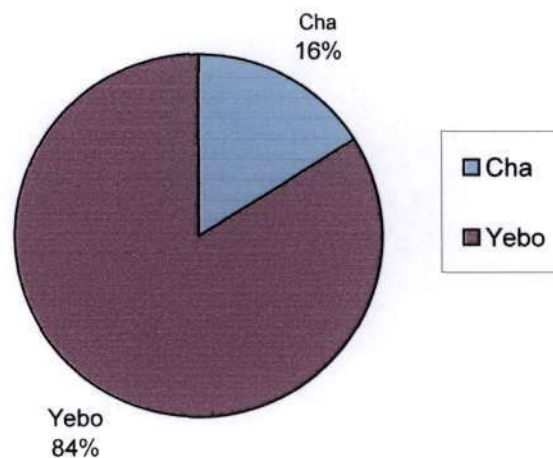
Yebo 84%

Qha 16%

Lo mbuzo wacishe wabadida abanye abafundi ngoba babecabanga ukuthi umuntu owaya esikoleni, yilowo owafunda waze wafika ebangeni lesibili. Kepha wabe uqondile umbuzo ufuna ukwazi ukuthi ubaba wake waya yini esikoleni ungalifuni ibanga owaphumelela kulo.

Igilafu 6

Ukufunda kobaba



Umbuzo 6

Uyihlo waphumelela kuliphi ibanga?

Izimpendulo zonke zema kanje:

1. Akafundanga bangama	26%
2. Angazi bangama	2%
3. Grade7 bangama	22%
4. Grade10 bangama	19%
5. Grade12 bangama	12%
6. Degree. bangama	3%

Imiphumela ihlaziye, yadidiyelwa kumbuzo 8.

Umbuzo 7

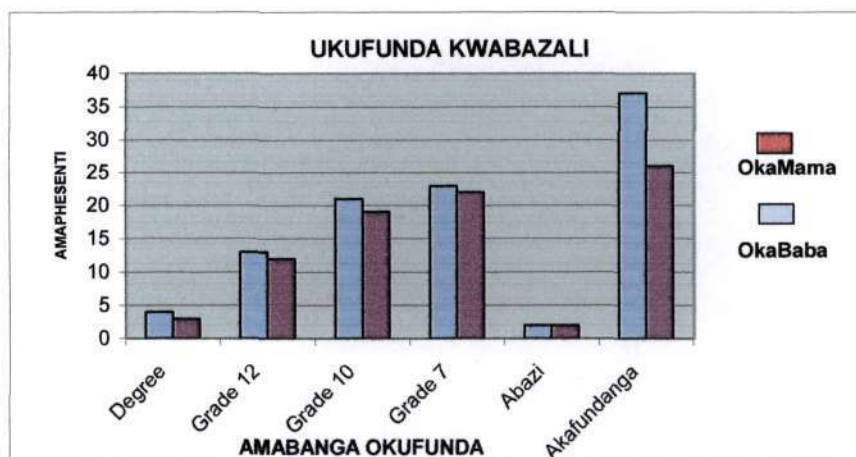
Unyoko waphumelela kuliphi ibanga?

Izimpendulo zema kanje:

1. Akafundanga bangama	52%
2. Angazi bangama	2%
3. Grade7 bangama	23%
4. Grade10 bangama	21%
5. Grade12 bangama	13%
6. IDegree bangama	4%

Lapha kuhlangukane abazali abangomama kanye nabazali abangobaba.

Igilafu 7 (a)



Kunesibalo esikhulu sobaba abangafundanga, 52% kunomama abangama 26%. Lokhu kubangwa ngukuthi ezindaweni zasezabelweni abantu abadala babengakholelwa ukuthi kuhle ukuba kufunde umuntu wesilisa. Babekholwa wukuthi ukufunda kwabafana kubenza ukuba babe ngamahumusha, izinto ezizobhungukela emadolobheni. Labo bazali abangaziwa ukuthi bafundile kukhomba khona ukuthi abazali ababatsheli abantwana babo ukuthi bafunda bagcinaphi.. Bobabili basinika amaphesenti amabili (2%) Kuyathokozisa nokho ukubona ukuthi nakhona emakhaya kukhona labo asebezuze iziqu zemfundo ephakeme yasemanyunivesithi, okungamaphesenti amane (4%) kanye namaphesenti amathathu (3%). Labo abazuze iziqu zasemanyunivesithi akubona othisha bodwa. Kuhlangukisa amanesi, amaphoyisa, kanye nabo othisha.

Umbuzo 8

Unyoko wake waya esikoleni?

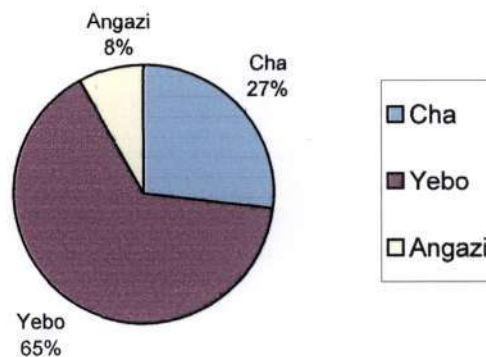
Izimpendulo zazimi kanje:

Yebo bangama 65%

Qha bangama 27%

Angazi bangama 8%

Igilafu 7. (b) Ukufunda komama

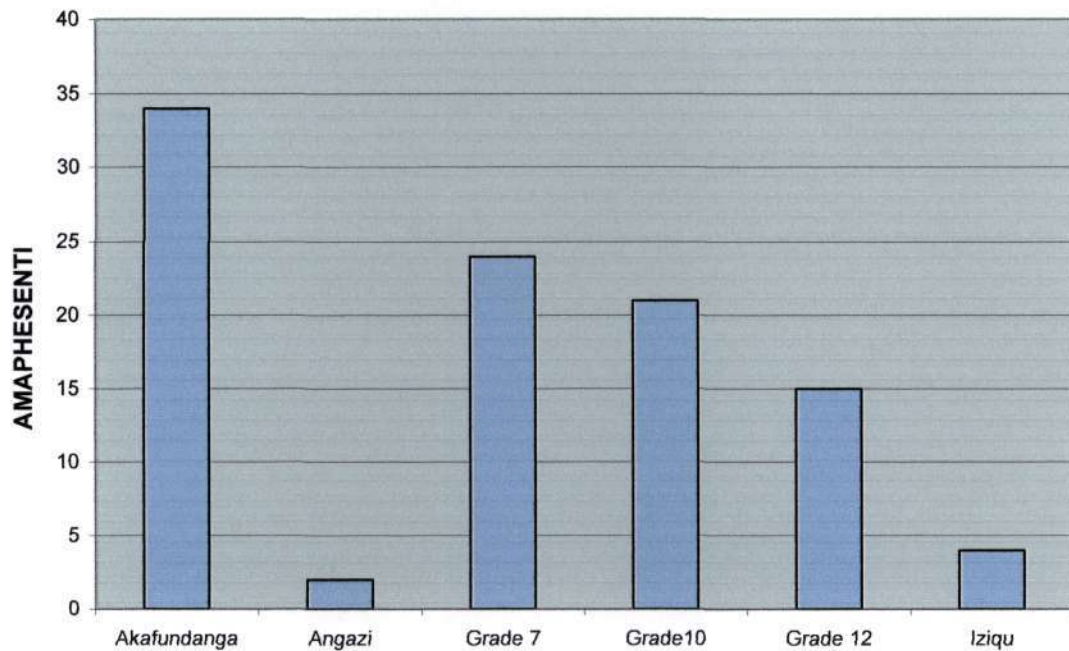


Ukuthi kubonakale sengathi obaba baningi abafundile kunomama kungenxa yokuthi obaba bathole ithuba lokufunda ezikoleni zangasese zasebusuku lapho besebenza khona. Abanye obaba sebesebenze isikhathi eside esilungwini uma befika emakhaya babonakale nabo beshwaphuluza ulimi lwesilungu. Abanye abafundi bangabi naso isiqiniseko sokuthi bake baya yini esikoleni.

Ukufunda kwabazali sebedidiyelwe bonke ngokwe-avareji kwema kanje:

UGrade 12 bangama	15%
UGrade 7 bangama	24%
Akafundanga bangama	34%
UGrade 10 bangama	21%
Uneqhuza lemfundo ephakeme bangama	7%

Igilafu 8: Ukufunda kwabazali



Ukungasebenzi kwabazali cishe kuhambisana nokufunda kwabo. Kukhona abazali abangakaze balubhade esikoleni. Bangama-34%. Kukhona abazali abagcina kuGrade7 (std5) Babethathwa njengabantu abafunde kakhulu ngoba kwakuyiyona ncwadi enezinga eliphezulu kumabanga aphansi.

Kukhona abazali abangothisha, abahlengikazi, amaphoyisa, izinduna abasebenza emakhishini, abathunga izingubo kanye nabahola impesheni. Kukhona iqeqebana elincane elineziqu zemfundo ephakeme. Umphakathi uyalesaba futhi leli qeqebana labafundile kakhulu futhi uyaliphakamela. Ukufunda ngokuthe thuthu kwabazali kuletha ugqozi kubafundi ukuba nabo bafunde baze badlulele ngokuthe thuthu kunabazali. Labo bazali abafunde kancane kuyaye kuthi ngenye inkathi abantwana babo bangabi nawo umdlandla wokufunda. Kodwa bakhona abantwana abafunda baze bafinyelele emazingeni aphezulu emfundo bebe bezalwa ngabazali abangafundile.

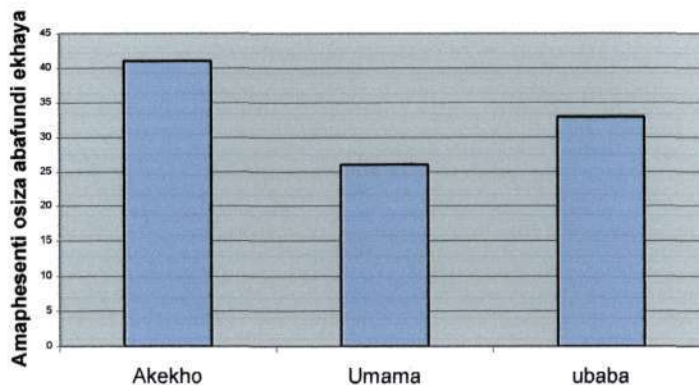
Umbuzo 9

Ngubani okusiza emsebenzini wesikole ekhaya?

Izimpendulo zema kanje:

- (a) Abangasizwa muntu bangama 27%
- (b) Ubaba bangama 33%
- (c) Umama bangama 26%
- (d) Abasizwa ngogogo noma ngomkhulu 6%
- (e) Abasizwa ngodade noba abafowabo 10%

Igilafu 9 : Osiza abafundi ekhaya



Kuyakhanya ngokwegraph ukuthi baningi abafundi abantula usizo lokufunda emakhaya lapho bemi ku 43%

Ucwaningo lukaBernstein, (1971:96), kanye noLawton, (1968:131), luveza ukuthi abantwana batholana nobunzima ezikoleni, ngenxa yokuthi bavela emakhaya lapho impilo ingeyinhle, okungaba wukuthi abazali abahlali ndawonye, ikhaya liphethwe ngumzali oyedwa noma abazali abekho kwanhlobo. Lokhu kwenza bakhubazeke emqondweni, nolimi abalusebenzisayo lungabi wulimi olwamukelekayo emphakathini. Okushiwo nguDavies, (1977:37) noHess, (1965:41), kuyahambisana nokushiwo nguDeutch, (1964:33), ukuthi indawo engeyinhle iyaye ikuveze kucace olimini abantwana abalusebenzisayo.

Kuvelile ukuthi abanye abafundi bahlala nogogo kanye nomkhulu ngenxa yokuthi onina benda noma bashona, bese kuvela ukunganakekelwa kolimi lwasekhaya. Lokho abakuthola emigwaqweni nakubo bonke osikhotheni akunabo ubuhle ngoba emigwaqeni ulimi lusetshenziswa budedengu nangobudlabha. Abafundi bayakhubazeka ngoba umsebenzi okufanele bawenze emakhaya akukho muntu obakhuthazayo, nobalekelelayo ngokufaneleyo.

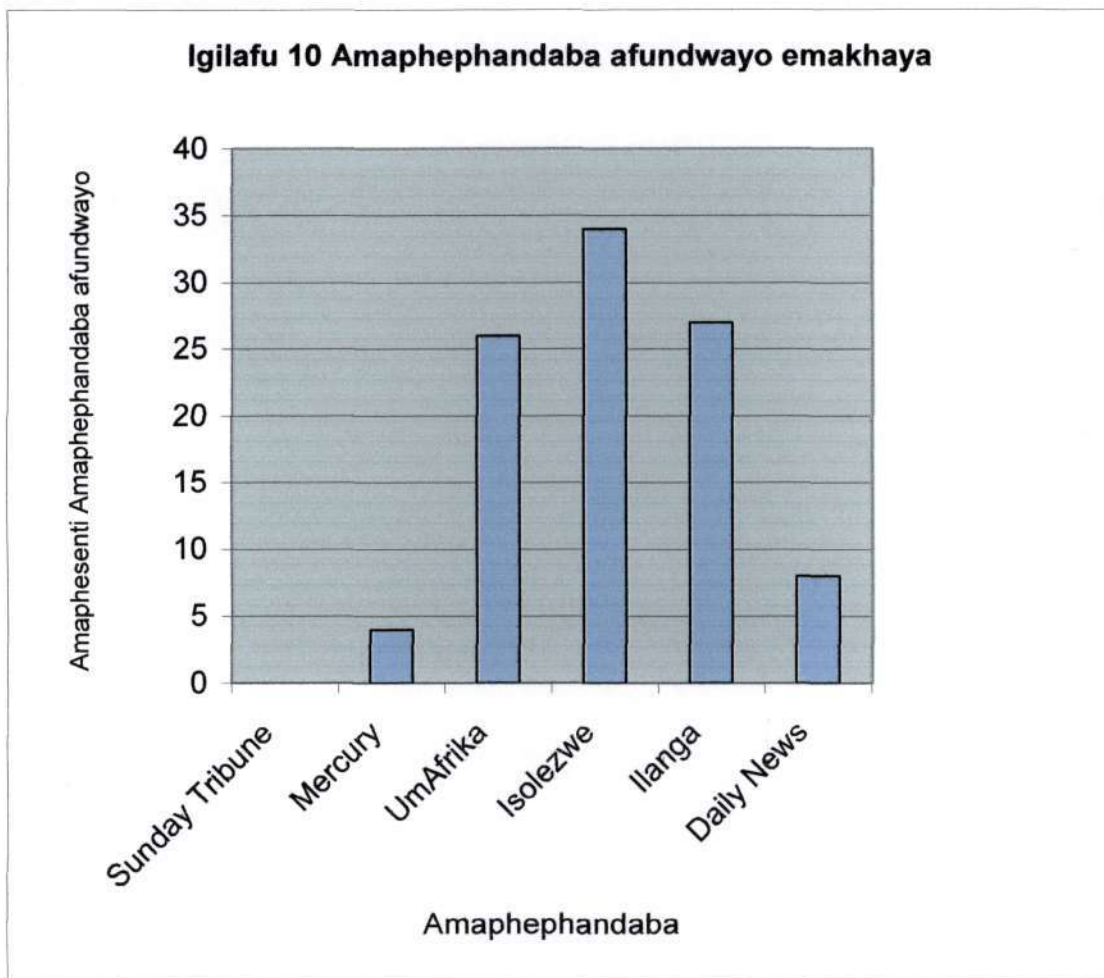
Omama bayazama ukusiza kodwa nabo bamane bathi lezi zinto ezifundwa manje abazazi. Omama abasiza abantwana babo emakhaya bangama 26%. Kuyathokozisa nokho ukubona ukuthi bayasebenza nakuba behlala kude namakhaya abo bebuya ntambama bevela lapho bebamba khona amatoho okuxosha indlala.

Umbuzo weshumi ufuna ukwazi ngamaphephandaba afundwayo emakhaya.

Amaphephandaba afundwayo emi kanje:

Sunday Tribune bangama	-0%
Mercury bangama	-4%

Iso leZwe bangama	-34%
Um-Afrika bangama	-26%
Ilanga bangama	-27%
Daily News bangama	-9%



Ucwaningo luveze ukuthi iphephandaba elifundwa kakhulu, Isolezwe 34%. Leli phepha liphuma kahlanu ngeviki. Bese kulandela Ilanga, eliphuma kabili ngeviki kanye no-Umafrika ophuma kanye ngeviki akhomba izilinganiso ezingama 27% no 26% ngokulandelana ngalinye. Ilanga laseNatali abanye balikhonze ngoba libakhumbuza oMahlathi (Champion) oShobane kaMangethe (Masinga) uSolwazi Otty Nxumalo, uSolwazi Maphalala ababenezinhla zabo

kulawa maphephandaba. Lawa maphephandaba abhalwe ngolimi lwesilungu afundwa ngabantu abayingcosana, ayadula bangeke abantu abaningi bakhone ukuwathenga. Athengwa yilabo abafundile nabasebenza ezindaweni eziphezulu. Isibalo sabantu abawafundayo sinika ama 3%, 2% kanye no 0%. Abafunda amaphephandaba esilungu babizwa ngokuthi ngamazemtiti yilabo abangafundile.

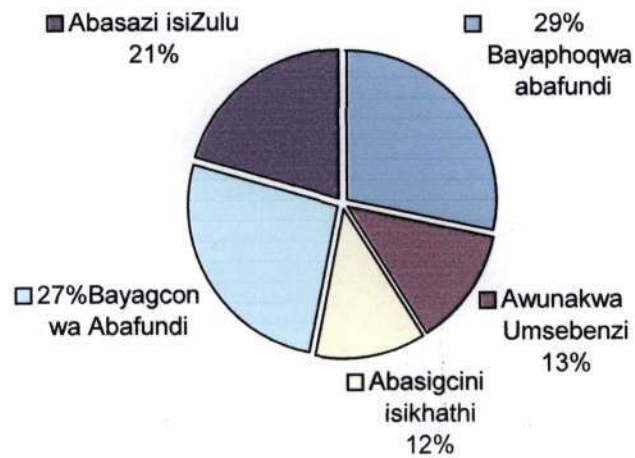
Njengalokhu abazali behlala ezindaweni zakobantu bayahlupheka. Emakhaya amaninigi ikati lilala eziko. Ukuthenga iphephandaba yinto abangayiphuphi nakuyiphupha. Lokho okuncane kwemali abayitholayo bathenga ngayo impuphu kanye nesinkwa ukuze baphunge indlala.

Umbuzo 11

Umfundi akaveze izinkinga abahlangabezana nazo lapho befunda isiZulu.

Izimpendulo zabafundi zazimi kanje:

1. Othisha bayabaphoqa ukuba bakhulume isiNgisi futhi bajeziswe uma bekhuluma isiCele bangama - 29%
2. Othisha nabo banenkinga yokwazi isiZulu soqobo bangama 21%
3. Umsebenzi wabo abawubhalile awunakwa kuze kuphele cishe inyanga bangama 13%
4. Othisha abasigcini isikhathi sokufundisa isiZulu bangama 12%
5. Othisha bayabagcona bathi isiZulu yisifundo esingenamsebenzi, ngoba ngeke baqashwe noma bangasiphasa ngamalengiso bangama 27%

Igilafu 11 Izikhalo zabafundi ngothisha

Akukho emthethweni kahulumeni ukuba abafundi bajeziswe noma baphoqwe ukuba bakhulume olunye ulimi okungelona lomdabu. Uthisha ophoqa umfundi ukuba akhulume olunye ulimi usephutheni ngoba umfundi unelungelo lokukhuluma ulimi lwakhe (Act No 84; of 1996).

Kunenkinga yothisha abangasazi isiZulu soqobo lapho befundisa isiZulu. Lokhu kubangelwa ukuthi abanye babengasifuni nasesikoleni ngoba bethi wulimi oluphansi. Akubakhuthazi abafundi uma bebona ukuthi othisha nabo bathola ubunzima lapho befundisa isiZulu.

Kubathena amandla nomdlandla abafundi uma bebona ukuthi umsebenzi wabo awunakwa ngothisha. Uthisha kufanele awunakekele umsebenzi wabafundi, awumake ngokuchophelela ukuze abafundi baluthande ulimi uma bebona ukuthi kanti nabo bayanakekelwa. Abanye abafundi baze baziphathele umthetho ngezandla bashaya othisha. (Isolezwe: May 13, 2005)

Lokhu sekwaba khona izindlu zokulindela kothisha ezikoleni, sekuze kwenza abanye othisha banganaki, bangazigcini izikhathi zabo zokufundisa. Uhulumeni ukhokha imali enkulu ekhokhela othisha ngokuba befundisa. Abanye bamane bahlale

ezindlini beshisa ingevu. Lokhu okwenziwa ngothisha kungukuchitha isikhathi sabafundi futhi kuyabakhubaza emsebenzini wabo. Akukuhle imali yomphakathi imane inikwe abantu abangawenzi umsebenzi wabo.

Akukuhle neze okwenziwa ngothisha kubafundi ukuba babagcone, bacwase isiZulu ngokuthi yisifundo esingenamsebenzi walutho ngeke baze baqashwe noma bangasiphasa ngamalengiso. Kungangcono uhulumeni omkhulu athi zonke izilimi zabomdabu mazifundwe zifundiswe ngokulingana nezinye izilimi. (Pandor:2005, Ilanga: March 2, 2005). Akukuhle ukuba ulimi lwesiZulu lubukelwe phansi.

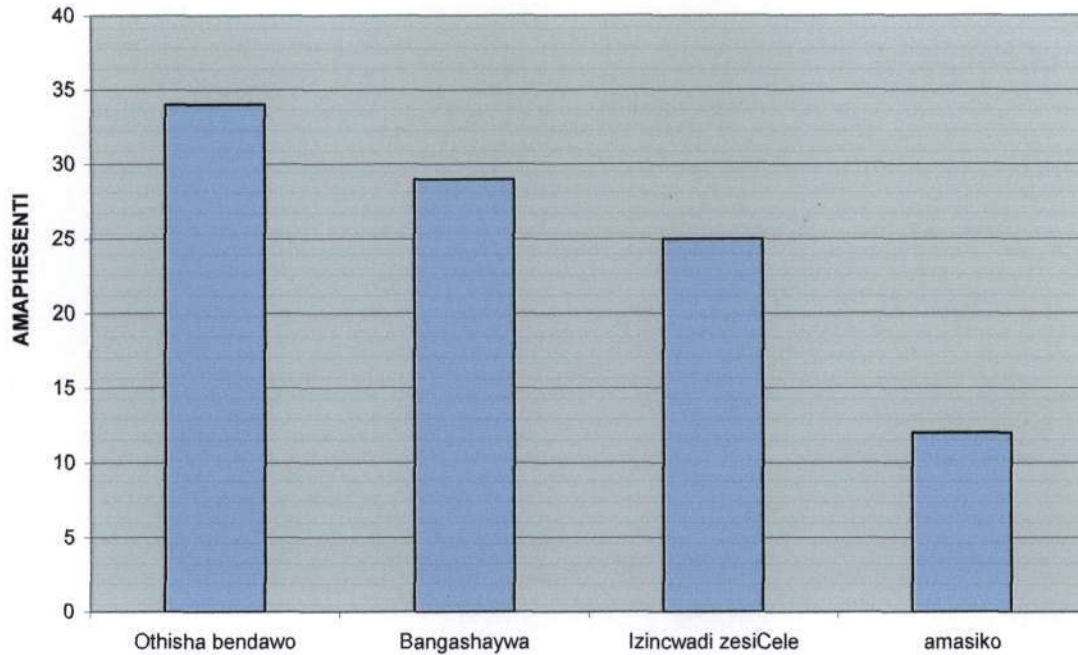
Umbuzo 13

Izinto zini ezingase zenziwe ukukhuthaza ukufundwa kolimi lwesiCele?

Izimpendulo zazimi kanje:

Ukuba kuqashwe othisha bendawo bangama	-34%
Ukuba abafundi bangashaywa, bajeziswe lapho bekhuluma isiCele bangama	-29%
Makubekhona izincwadi ezibhaliwe ngesiCele bangama	-35%
Makukhuthazwe amasiko esiCele bangama	-12%

Igilafu 12 Ukukhuthazwa kolimi lwesiCele



Lapho kuhlolisiswa izimpendulo zabafundi zakhomba ukuthi abafundi abaningi bakhetha ukufundiswa ngothisha bendawo abazozwelana nabo bangama- (34%). Lokhu kuzokwenza ukuxhumana kube lula phakathi kothisha nomfundi. Nalabo abathi mabangajeziswa uma bekhuluma isiCele banika inani labafundi abangama -29%. Kuyathokozisa nokho ukuthola abafundi abangama -12% abakhalela amasiko akubo omdabu ukuba kuhle nawo afundiswe, alandelwe ezikoleni. Lokhu kuyophumelela uma kufundisa othisha bendawo abakhuluma ulimi lwesiCele. Loluhlelo lungaphumelela uma kuzoqalwa ukufundisa isiCele emabangeni aphantsi.

4.3.1 Imibuzo yothisha

Imibuzo yabe iqondene nothisha abafundisa isiZulu. Yabe ilethwe nguye umcwaningi ukuze izimpendulo zibuyiselwe kuye ngemuva kokubhala.

Imibuzo yothisha yabe iyi 13.

Umbuzo 1:

Sikhona yini isidingo sokuba kufundiswe ikhono lokufunda?

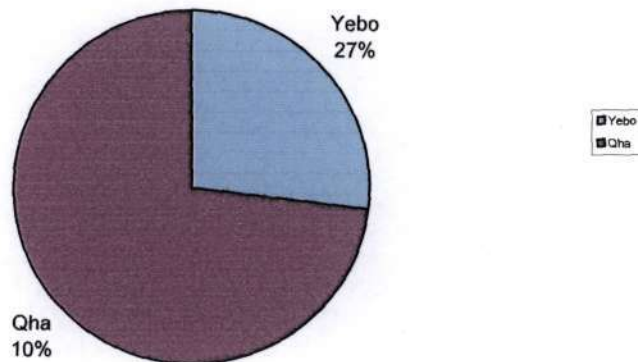
Lapha izimpendulo kwakufanele zithi “yebo” noma “qha”

Izimpendulo zabe zimi kanje :

Abathi YEBO bangama 27 %

Abathi QHA bangama 10 %

Igilafu 13 Isidingo sokufundisa ikhono lokufundisa



Sibona ukuthi othisha abaningi abasiboni isidingo sokuba kufundiswe ikhono lokufunda. Ukungabafundisi abafundi ngekho lokufunda kuyabakhubaza lapho sebekhulile ngoba bayaye bafunde ngokungingiza, nokungaziqapheli

izimpawu zokufunda ngenxa yokuthi abazange bafundiswe leli khono zisuka amadaka. Kungumsebenzi kathisha ukuba abasize abafundi ukuze bangabi yinhlekisa emphakathini lapho befunda ngokungingiza.

Umbuzo 2 :

Uyabahlukanisa abafundi ngokwezigaba (groups) lapho befundayo

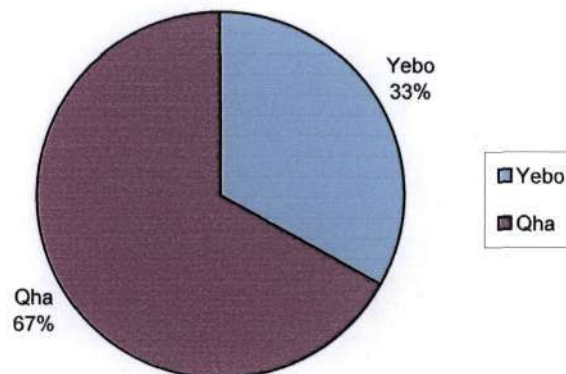
Izimpendulo zema kanje:

Abathi YEBO bangama 33%

Abathi QHA bangama 67%

Igilafu 14

Ukuhlukaniswa kwafundi ngamaqoqo



Isidingo sokuba abafundi bahlukaniswe ngamaqoqo akufani ngoba kuya ngesidingo sesikole. Kufanele kuqashelwe ukuthi bona abafundi baningi kangakanani ekilasini nokuthi zona izinsizakufunda ekilasini zikhona yini. Sibone ukuthi othisha abangama 67% bathi ababahlungi abafundi kanti, ingxenye engama 33% yona iyavuma ukuthi iyabahlukanisa abafundi. UMayle (1968) ubeka ngokuthi abafundi bangahlelwa, bahlukaniswe ngamaqoqo ngohlelo lapho abafundi abafunda ngokufanayo bebekwa bodwa. Kungaba

kuhle ukuthi lelo qoqo libe nomholi walo okunguyena obonakala enza kangcono kunabanye.

Ukuhlungwa kwabafundi benziwe amaqoqo kuyamsiza uthisha ukuba akwazi ukulalela namanye amaqoqo ukuthi aqhuba kanjani. Amathuba afana nalawa ayamsiza nomfundi osalelayo ukuze akwazi ukuzibona ukuthi uyaqhubeka nokufunda kahle ebukela, elalela nakwabanye abafundi. Ngenxa yobukhulu bamakilasi kungaba kuhle ukukhuthazwa kokwahlukanisa abafundi. Lolu hlobo lokuhlukwenisa abafundi ngokwamaqoqo kuyahambisana ne-O.B.E. eyavela ngomthetho kaHulumeni engunombolo 74 wango-1996. Uyakugcizelela ukuba abafundi bakhuthazwe ukufundiswa ngokwamaqoqo. (Act. No. 74 of 1996).

Umbuzo 3

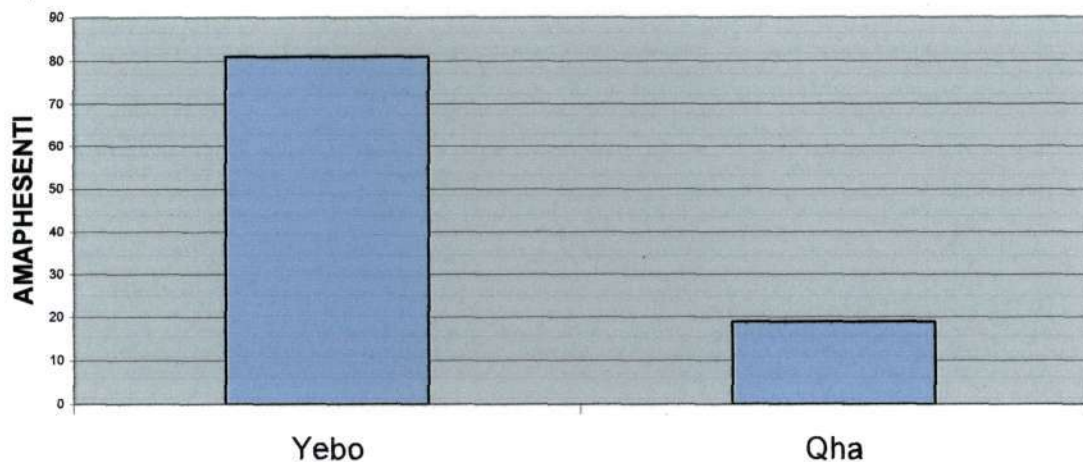
Uyafunda ngokuphimisela kubafundi?

Ucwaningo luveze lokhu:

Abathi YEBO bangama -81%

Abathi QHA bangama -19%

Igilafu 15



Iningi lothisha lithi liyafunda ngokuphimisela kubafundi. Othisha bathi bayaye bafunde izinkondlo noma isifundo sokuqondisisa. Ukufunda ngokuphimisela kufanele kukhuthazwe kothisha ngoba yilapho abafundi bebona, bezwe nendlela okufanele kufundwe ngayo. Kusukela emabangeni aphansi ukufunda ngokuphimisela kuhle ukuba kukhuthazwe. Ukufunda kukathisha ngokuphimisela kuyakhuthazwa ngoba kulola ugqozi lokufunda nokuthanda izincwadi kanye nokukhulisa ulimi. Bayathanda abafundi ukufunda ngokuphimisela ngoba bafuna bazwiwe ngontanga kanye nabazali ukuthi sebeyakwazi ukufunda. Emabangeni aphansi ukufunda ngokuphimisela kungaba yimpumelelo enkulu.

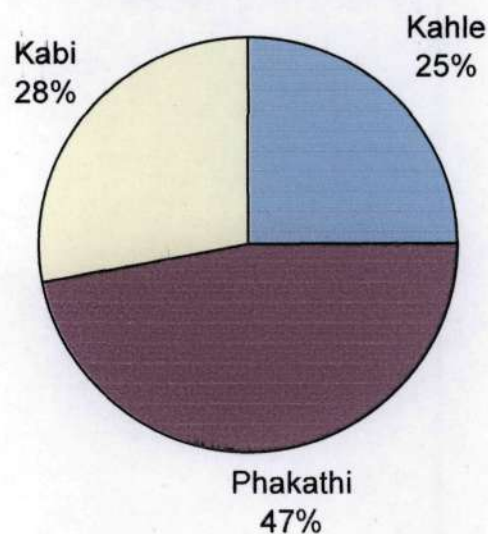
Umbuzo 4

Uyabahlunga kanjani abafundi ngokwekhono labo lokufunda? Ukuhlungwa kwabafundi kwenziwa ngokubadedela ukuba bafunde isigatshana sendaba.

Abathi bafunda kahle bangama	25%
Abathi baphakathi nendawo bangama	47%
Abathi bafunda kabi bangama	28%

Igilafu 16

Ukufunda kwabafundi ngekhono lokufunda



Ukuhlungwa kwabafundi ngokwekhono labo lokufunda kuyasikhanyela ukuthi abafundi abafunda kahle baphansi ngoba sithole inani labo lingama 25%. Labo abaphakathi nendawo bangama 47%, Kuthi abafunda kabi bangama 28%. Kuyakhanya ukuthi ezikoleni izivivinyo zokufunda azenziwa ngokwanele ukuze kwazeke kahle ukuthi ikhono lokufunda ulimi linjani ukuze abafundi balulekwe baqondiswe ukuze ikhono likhuliswe.

Othisha lapho bebheka noma bevivinya abafundi, ngokufunda baphimise basuke bebheke ukubizwa kwamagama, ukuzwakala kahle, ukubeka inkulumo ngokuchachile kanye nokuba nomuzwa wokuthi umlobi wabe, eqonde ukuthini.

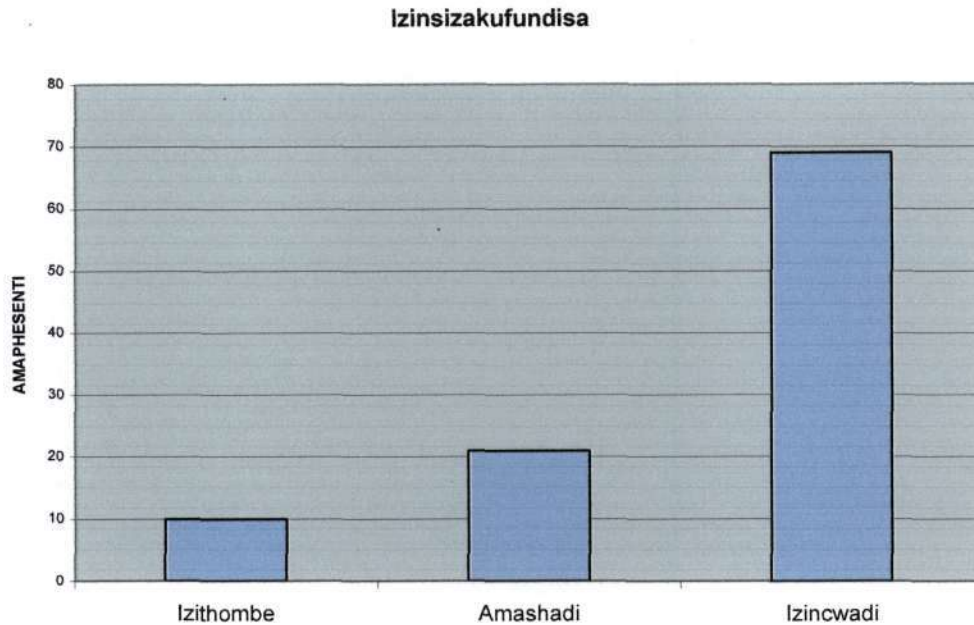
Lokhu kuhlunga ngokuthi kuhle, phakathi noma kubi kuyakhuthaza abafundi uma kuzokwenziwa njalo ngothisha. Ngakho-ke kufanele njalo lolu hlelo lube nenhloso, kufanelekile ngokwezinga labafundi futhi kube yinto eqhubekayo.

Umbuzo 5

Ngezphi izinsizakufundisa ozisebenzisayo lapho ufundisa isiZulu?

Izimpendulo zema kanje:

Izincwadi zingama	69%
Amashadi angama	21%
Izithombe zingama	10%

Igilafu 17

Lapho kuhlolisiswa ngokusebenzisa izinsizakufundisa, kuyacaca ukuthi iningi lothisha lisebenzisa izincwadi. Sithola ukuthi kungama -69%. Izinsizakufundisa ziwusizo olukhulu ngoba ziveza ukuxhumana okuhle phakathi kukathisha nomfundi. Izinsizakufundisa zenza ukuba uthisha akwazi ukubeka isifundo sakhe sicace futhi sizwakale kahle. Kukhona ezinye izinsizakufundisa othisha abangazange bazibale njengomabonakude, ovahedi-projecta, umsakazo, isiqophamazwi kanye nezinye izinto ezingenziwa ngabafundi nothisha. IsiZulu naso njengezinye izifundo ziyadingeka kakhulu izinsizakufundisa ngoba zivusa uthando nogqozi lokufunda isiZulu. Iningi lothisha liyakwazi ukubaluleka kokusebenzisa izinsizakufundisa lapho lifundisa nakuba lokho lingakugqiziqakala. Eqinisweni ukusebenzisa izinsizakufundisa kuba nemiphumela emihle ekusetshenzisweni kolimi.

U-Ericson noCurl (1972:23) babeka izincomo zokuthi lezo zinto ezihambisana nokubonwayo nokuzwa (audio visuals) kuziletha omkhulu umehluko kubafundi ngokuba kuba nesisekelo nenqubekelaphambili ekufundeni. Kungaba kuhle ukuba zisetshenziswe kakhulu ukuze kusizakale abafundi. Kuyazeka ukuthi lezi

zinsizakufundisa intengo yazo iphezulu kakhulu ngakho ke ezinye izikole ngeke zakwazi ukuba namandla okuzithenga, noma zibaluleke kakhulu.

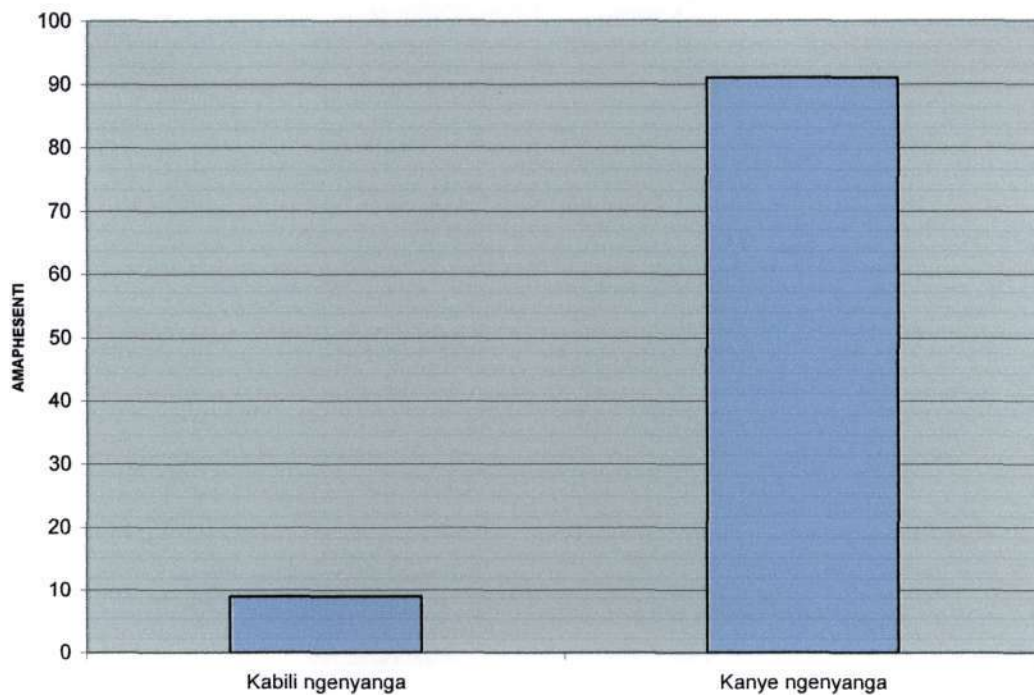
Umbuzo 6

Isifundo sokuqondisisa usihlela kangaki ngenyanga?

Izimpendulo zama kanje:

Abathi kanye ngenyanga bangama	-91%
Abathi kabili ngenyanga bangama	9%

Igilafu 18 Ukuhlelwa kwezifundo zokuqondisa



Iningi lothisha liveze ukuthi lithatha isikhathi eside lapho linikeza isifundo sokuqondisisa ngokuxoxisana kungabhulwa lutho. Lokhu kwenza kube lula kuthisha ukuba axoxisane nabafundi. Kubalulekile ukuba abafundi bafundiswe izindlela ezizoba wusizo maqondana nokuphendulwa kwezivivinyo zezifundo zokuqondisisa. Abanye abafundi banawo amakhono maqondana nesifundo

sokuqondisisa ngaphandle kokuholwa nokusekelwa nguthisha. Lawo makhono kuhle akhuliswe nguthisha. Uthisha kuhle akhuthaze, asize abafundi ukuba baqondisise lokho abakufundayo

Umbuzo 7

Isifundo sokuqondisisa usihlela kangaki uma ufuna izimpendulo ezizobhalwa?

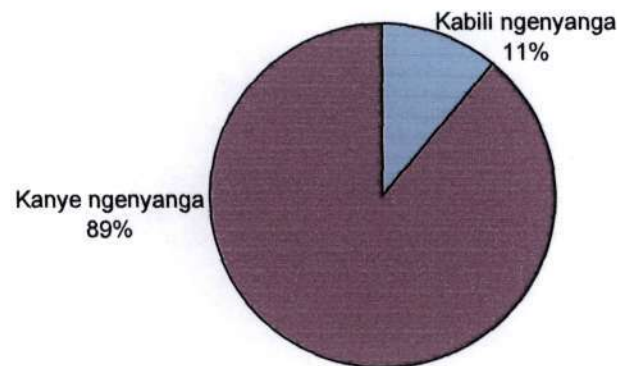
Izimpendulo ziveze ukuthi:

Sihlolwa kanye ngenyanga bangama 89%

Sihlolwa kabili ngenyanga bangama 11%

Igilafu 19.

ukuhlelwa kokubhalwa kwesifundo sokuqondisisa



Uphenyo luveza ukuthi isifundo sokuqondisisa asinakwa kakhulu ngothisha ngoba ngama 89% abathi basibhalisa kanye ngenyanga. Kuthi othisha abangama 11% bathi basibhalisa kabili ngenyanga. Bukhona ubudedengu obenziwa ngothisha uma isifundo sokuqondisisa bengasinaki kangaka. Abafundi benziwa ngothisha ukuba banganikwa amathuba okuba balole amakhono abo. Othisha nabo bathatha kancane, bacabanga ukuthi isiZulu silula. Kuhle kusukunyelwe ukufundiswa kwesifundo sokuqondisisa.

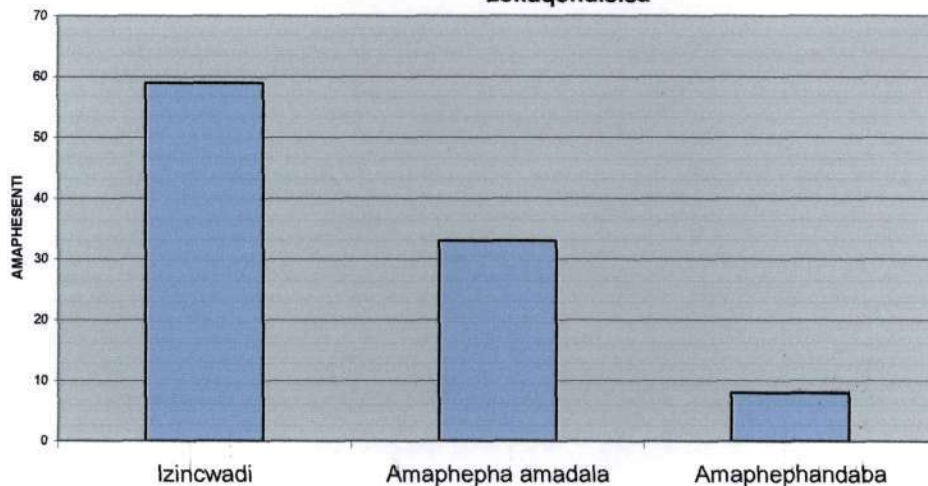
Umbuzo 8

Ngeyiphi imithombo oyisebenzisayo lapho utomula khona izifundo zokuqondisisa?

Izimpendulo zema kanje:

Izincwadi bangama	59%
Amaphephandaba bangama	8%
Amaphepha okohlolwa amadala bangama	33%

Igilafu 20 Imithombo okutonyulwe kuyo imibuzo yezifundo zokuqondisisa



Ucwaningo luveze ukuthi iningi lothisha lusebenzisa izincwadi lapho lutomula isifundo lwesiZulu sokuqondisisa izibalo zikhombisa ukuthi baba ngama 59%. Lokhu kungenxa yokuthi izincwadi zolimi yizona abazisebenzisayo ezinezivivinyo zezifundo zokuqondisisa. Abazitomuli izifundo zokuqondisisa kwezinye izincwadi. Lokhu kukhomba ubudedengu bothisha ngokungasabalalisi umqondo wabafundi. USmith noRobinson (1980:21) uthi kuhle kuqashelwe ukukhethwa kwezincwadi okufanele zifundwe ngabafundi.

Uma uthisha eqoka izincwadi ezibukhuni lokho kuthuntubeza uthando lokufunda.

Othisha abangama -33% bathi batomula izifundo zokuqondisisa kwimibuzo yangeminyaka eyedlule. Lokhu kuhle sincane isibalo salabo abasebenzisa imibuzo yeminyaka eyedlule ngenxa yokuthi othisha abayigcini ezikoleni imibuzo ngemuva kokuhlolwa. Kungaba yisu elingcono ukuba uthisha ofundisa isiZulu aqoqe iphepha lokuhlolwa enze ifayela yaminyaka yonke. Sekuyokuba ngumtapo wakhe lapho etomula khona njalo. Kube ngama 8% abathi bona batomula kumaphephandaba. Lesi sibalo sincane kakhulu. Amaphephandaba iningi lawothisha abawafundi amaphephandaba olimi lwabomdabu. Nezikole uqobo aziwathengi amaphephandaba abekwe endlini yomtapo wezincwadi ukuba abafundi bafunde.

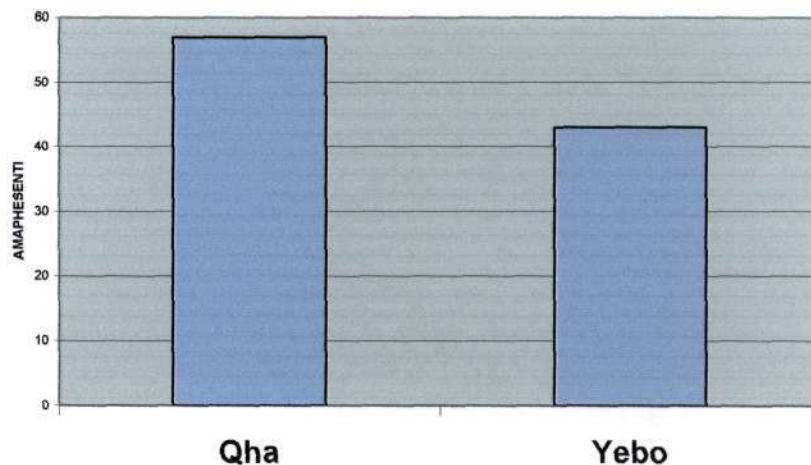
Umbuzo 9

Amakhono okulalela ayabasiza yini abafundi ukuba bazuze ubuciko bokubhala.

Iningi lathi qha bangama 57%

Abathi yebo bangama 43%

Igilafu 21 Ukuvivinya abafundi ngokwamakhono



Ikhono lokufunda yinto eyakhiwayo, ibunjwe ngobunyoninco ngoba ithatha isikhathi eside ukuze iphumelele ifike ezingeni eliphakeme.

UMarland (1971:28) ubeka ngokuthi :

We are all of us learning to read all the time, and if we accept that pupils in the secondary school, of all abilities and of all ages, have a range of reading difficulties, than those of us working in secondary schools must all of us be teaching reading all the time also.

Okuhunyushwe ngokuthi:

Thina sonke sisafunda ukubhala nokufunda ngaso sonke isikhathi uma samukela abantwana emazingeni emfundo ephakeme yazo zonke izigaba zabafundi nabayo yonke iminyaka, sibahlenge ngokwezinga lokufunda kwabo, futhi sibafundisa ukufunda ngaso sonke isikhathi.

Lokhu kukhomba ukuthi bonke othisha noma ngabe bafundisa siphilisi ifundo, kuhle bakhuthaze ikhono lokufunda nokulalela. Lokhu kwenza ukuba abafundi babe nothando lokufunda nokubona izindlela ezinhle nezihehayo lapho kufundwa.

Umbuzo 10.

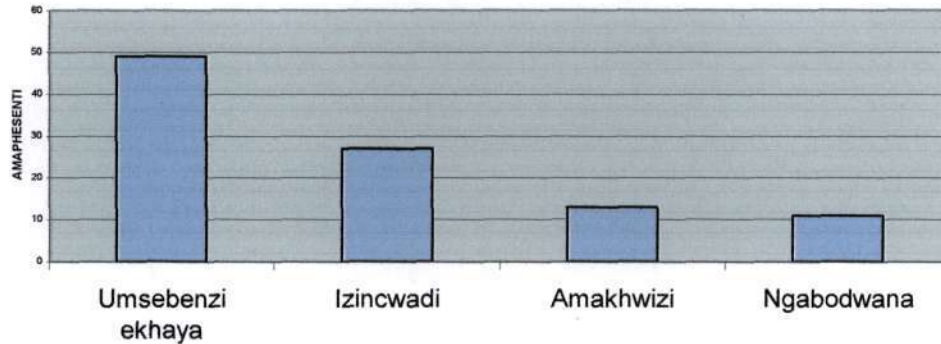
Ake uchaze indlela noma isu oyaye ulisebenzise ukuze abafundi babe noqozi noma ukubakhuthaza ukuba bafunde kakhulu kunaleso sikhathi abasithola ezindlini zokufundela.

Othisha bahlela ngale ndlela izimpendulo zabo:

- (a) Ukubanikeza umsebenzi bawenze ekhaya bangama 49%
- (b) Umsebenzi abawenza ngabodwana bangama 11%
- (c) Ukubanika umsebenzi, izimpendulo abazozithola ezincwadini ezithile bangama 27%

Igilafu 22

Ukunikezwa komsebenzi



Baningi othisha abathi banika abafundi umsebenzi ukuba bawenze emakhaya. Le ndlela yinhle kodwa ayikwazi ukuzimela ngokwayo. Ngakho-ke uthisha kumele aqondise, ahole ngendlela ezoqondisa futhi ivuse ugqozi kulokho azokufunda. Uthisha angenza imibuzo okuzothi lapho abafundi befundayo babe beyiphendula. Lokhu kuyobalola abafundi ukuba bafunde ngendlela yokucophelela.

Izincwadi okufanele bazifunde abafundi kufanele kube yilezo zincwadi ezizokhulisa, zandise amagama asetshenziswayo ekukhulumeni kanye nendlela imisho ebekwa ngayo, nokuzokwenza abafundi bakuqondisise abakufundayo.

Kuyabonakala ukuthi likhona idlanzana elingama -27% elithi likhuthaza abafundi ngokuba bafunde ezinye izincwadi. Kuhle ukuba abafundi bafunde ezinye izincwadi ngaphandle kwalezi ezisuke ziqoqiwe ukuba zifundwe. Ezikoleni eziningi ayikho imitapo yezincwadi zokufunda. Lezo ezikhona kusuke kube ngezinye izilimi njengesingisi ngoba kuthiwa abafundi abaqinise kakhulu kulolu limi lokubavulela imisebenzi. Kufanele izincwadi zithengwe yisikole zibekwe emtasheni wezincwadi ukuze abafundi bazifunde. Ukungabikho kwezincwadi nokungabi namdlandla kubazali ukukhuthaza abafundi ukuba bafunde kuyabathuntubeza abafundi.

Abafundi kufanele bafundiswe futhi bakhuthazwe ukufunda ngenhloso ukuze ukufunda kwabo kube nomqondo ophusile nencazelo eqondile. Lokhu ngeke kwaphumelela ngaphandle kokuba othisha bayabasiza abafundi ukubakhuthaza kuleli khono kusukela emazingeni aphantsi.

Indlela yamakhwizi iveza ukuthi bayi -13% othisha abayisebenzisayo. Leli nani liphansi kakhulu. Othisha abayiboni kuyindlela evusa ugqozi kubafundi. Le ndlela idinga ukuba uthisha awuhlele futhi awulungiselele ngokukhulu ukucophelela umsebenzi wakhe. Uma isetshenziswa kahle iyabalola abafundi.

Umbuzo 11

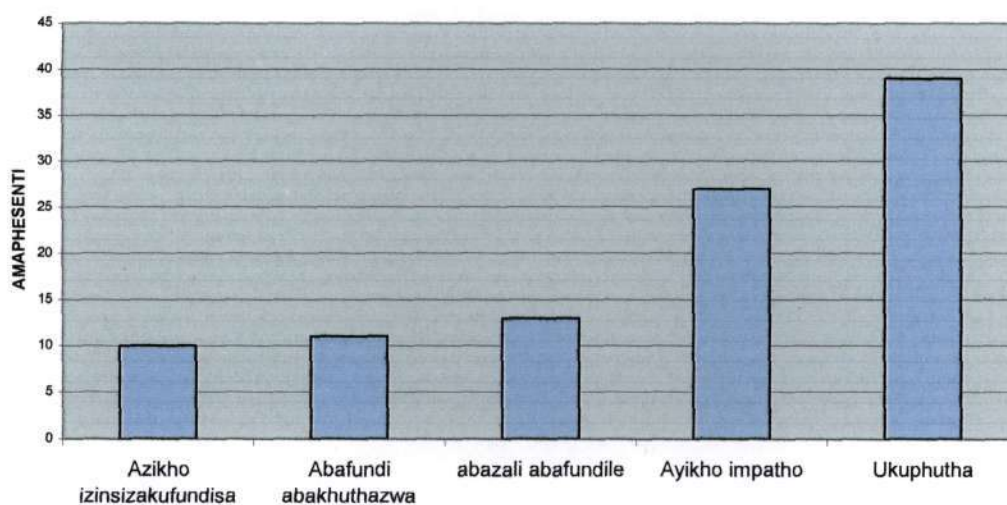
Ake uhlele ngokulandelana kwalokho okwenza izinga lesiZulu lehle ezikoleni.

Izimpendulo zema kanje lapho sezididiyelwe.

1	Ukuphutha esikoleni bangama	39%
2	Ukungabikho kwemitapo yezincwadi bangama	27%
3	Abazali abangafundile bangama	13%
4	Abafundi abakhuthazwa ukufunda ngabazali bangama	11%
5	Ukungabikho kwezinsizakufundisa bangama	10%

Igilafu 23

Ukwehla kwezinga lesiZulu



Iningi lothisha labika ukuthi izinga lehliswa ukuphutha kwabafundi ezikoleni laba ngama 39%. Abafundi bamane baphuthe ezikoleni noma singekho isidingo. Lokhu kwenziwa ukuthi uma umfundi egula akabikwa ngendlela eyona yona. Umane anyamalale nothisha engazi. Uma kushoniwe ekhaya, umfundi uyaye ahlale isonto lonke engaveli esikoleni kuthiwa naye usazilile, akufanele avelo kubantu noma ahlangane nezinye izingane. Uma kuzobakhona umshado, umfundi uyanyamalala esikoleni, angabikwa kuthiwa wenza amalungiselelo omshado ekhaya. Konke lokhu kwenza ukufunda kuphazamiseke, umfundi akhubazeke emsebenzini wakhe.

Ukungabikho kwemitapo yezincwadi ezikoleni kunike ama 27%. Kuyiqiniso elimsulwa ukuthi imitapo yezincwadi ayikho ezikoleni zabamnyama. Lokhu kwabangwa wubandlululo olwalunganiki izikole zabamnyama imali yokuba kwakhiwe imitapo yezincwadi. Phezu kokuthi imitapo ayikho nazo izincwadi zokufundwa azikho. Ziyindlala enkulu izincwadi zokufunda ngasese. Nakuba othisha bebeke ukuthi izinga noma inani labazali abafundile lincane lingama 13%. Singeze sabeka iphutha lokungafundi kwabazali ezindaweni zakobantu ngokuba izikole zisakhiwa namanje ezabelweni. Intuthuko yona iyaqhubeka nakuba bona abazali bengafundile kodwa bayakwazi ukuthumela izingane zabo ezikoleni.

Ukungakhuthazwa kwabafundi ukuba bafunde kunike ama 11%. Kuyiqiniso ukuthi abafundi abaningi emakhaya abekho amuntu ababakhuthazayo ngendaba yokuthi benze umsebenzi wabo wokufunda lapho sebuyile ezikoleni. Iningi labazali lisebenza kude namakhaya. Libuya njalo sekuswelele. Libuya likhathele ngenxa yendlela ende eya emisebenzini. Abafundi nabo babhekwe ngeminye imisebenzi okufanele bayenze lapho bebuya ezikoleni. Nabo abafundi balale bekhathele bediniwe, bengasafuni lutho olunye.

Ukungabikho kwezinsizakufundisa kunikeze ama 10%. Lokhu kuyichilo elibi ukuba othisha bangabi nazo izinsizakufundisa njengamaphephandaba omagazine,

imifanekiso, amashadi, amarediyo, omabonakude nokunye kuyamsiza kakhulu uthisha ukuphumelelisa isifundo sakhe.

Umbuzo 12

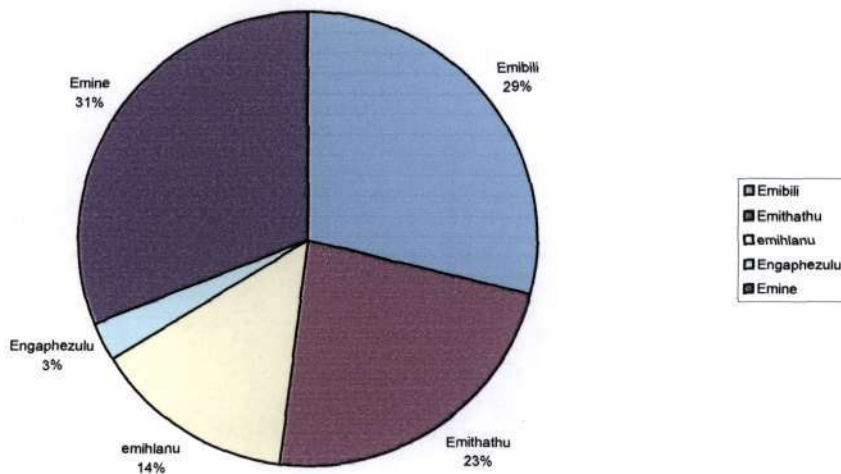
Usuneminyaka emingakhi ufundisa isiZulu?

Izimpendulo zema kanje

Abaneminyaka emibili bangama	29%
Abaneminyaka emithathu bangama	23%
Abaneminyaka emine bangama	31%
Abaneminyaka emihlanu bangama	14%
Abangaphezulu kwemihlanu bangama	3%

Igilafu 24

Iminyaka yokufundisa yothisha



Isipiliyoni sokufundisa singenye yezinto ezibalulekile ekufundiseni futhi okwenza ukuba lowo ofundisayo azibone enza kangcono ekuphumeleliseni abafundi. Lolu cwaningo lubeke ukuthi bangama 31% othisha asebefundise isiZulu iminyaka emine. Kuthi labo abaseneminyaka emihlanu bangama 14%. Babe bancane kakhulu asebefundise isiZulu ngaphezulu kweminyaka emihlanu. Kuthi abangama 29% asafundise iminyaka emibili. Lokhu kungalingani kweminyaka kwenziwa ukuthi abanye othisha babambe izifundo okuthiwa zinohlonze. Nakuba ubesifundisa kahle uthisha isiZulu, abaphathi bayamsusa esiZulwini ayofundisa esinye isifundo. Kuthi labo othisha abasafika, bevela eMakolishi noma eMaNyunivesithi, kuthiwe bona abake babambe lapha esiZulwini.

Labo thisha asebenkantsh'ubomvu ekufundiseni isiZulu kuvamisile ukuthi imiphumela yabo ekupheleni konyaka ibe mihle. Sebezibonile izindlela zokufundisa ezizwakalayo nokuthi ngokuphi okunika abafundi izingqinamba ekufundeni. Uthisha onentshisekelo nomdlandla emsebenzini wakhe nakuba imfundo yakhe ingaphakeme kakhulu esiZulwini kodwa uma ezoqoqa lonke ulwazi maqondana nesiZulu, ungaba mihle kakhulu umsebenzi wakhe.

Kulo lolu cwaningo awubonakalanga umehluko okhona ekufundiseni kulabo asebeneminyaka eminingi.

4.3.2 Imibuzo yomphakathi

Injongo yokubuzisa kumphakathi kube ngokuqoqa imininingwane mayelana nolimi lwabo, isiCele. Akusibona bonke abantu abakhe endaweni yakwaCele abangamaCele ngokudabuka. Umchwanele wacela eNkosini ukuba angahlangana yini nabantu bayo. Lokhu kwakungelula ngoba abantu abaningi bayazisebenzela emakhaya. Abanye abanumzane bayelusa ngoba nakhu

abafana bayafunda. Labo bazali abasebasha bayasebenza esilungwini ngakho-ke akulula ukuba baye emhlanganweni.

Imibuzo yomphakathi yabe iyisithupha yabe imi kanje:

Umbuzo 1

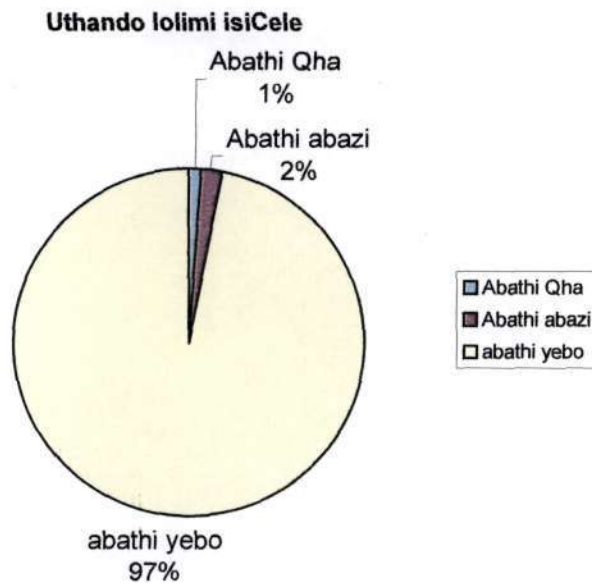
Uyaluthanda ulimi lwesiCele?

Izimpendulo zema kanje:

Abathi yebo bangama	97%
Abathi qha bangama	1%
Abathi abazi bangama	2%

Kulabo abathi abazi kuhlenganisa nalabo abangazange basho lutho.

Igilafu 25.



Kuyacaca ukuthi iningi lomphakathi lelo elikhuluma isiCele liyaluthanda ulimi lwalo, bangama 97% abomphakathi abalufunayo. Kumane kuyiqeqebane

elincane 1% abangaluthandi ulimi lwesiCele. Lokhu kukhomba ukuthi laba abangaluthandi lolu limi kungenxa yokuthi bangabokufika.

Iningi lomphakathi liyathanda ukuba kufundiswe ulimi lwesiCele ezikoleni ngoba kuyabonakala ukuthi luyashabalala. Laba abalufunayo ulimi lwesiCele ukuba lufundiswe bangama 97%. Laba abangazi, abangasho lutho nalabo abathi qha, abangama 2% no 1% ngokulandelana, kukhomba kona okungenhla ukuthi kuseyibo laba abangazi ngolimi lwesiCele.

Umbuzo 2

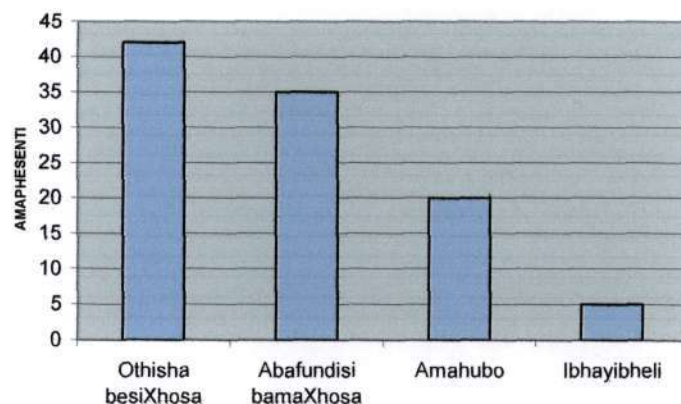
Ngabe ulimi lwesiGodi isiCele lwaqedwa ngabafundisi benkolo ngayiphi indlela.

Izimpendulo zabe zimi kanje:

1. Othisha babeqashwa ngabefundisi ngakho-ke babelandwa eKoloni bengamaXhosa bangama 42%
2. Abafundisi bakwaLizwi nabo babevela eKoloni bangama 35%
3. AmaHubo okuqala kwabe kungamahubo esiXhosa bangama 10%
4. Ibhayibheli labe lisetshenziswa lalixube isiZulu nesiXhosa bangama 5%

Igilafu 26.

Okwehlisa isiCele



Abangama 40% bathi endaweni yabo othisha bokuqala kwabe kungothisha abakhuluma isiXhosa. Labo thisha babephoqa abantwana ukuthi bangasikhulumi isiCele ngoba kuwulimi olungekho. Lokhu kuyahambisana nokushiwo nguNhlumayo (1999:54) ukuthi abantwana bakwaJali bona abafunda isiXhosa kwaze kwaba ngonyaka ka - 1925 lapho uhulumeni waseNatali waphoqa ukuba kuphele ukufundiswa kwesiXhosa ezikoleni zakwaZulu-Natali. Insila yokuba isiCele endaweni yakwaCele sikhuthazwe, samane sathalaliswa ezikoleni. Lokhu okwenza ukuba labo abathi yiBhayibheli lokuqala labe libhalwe ngamagama esiXhosa baba yiqeqebana elingama 5%, kwenziwa wukuthi ababangingi abantu abakholwayo nabazi ukuthi iBhayibheli elihunyushwe ngesiZulu esidala esabe sixube namagama esiXhosa. IBhayibheli lize lahunyushwa ngesiZulu esisha kusukela kunyaka ka - 1956. Amaculo nawo ayehutshwa emasantweni kwakungamahubo ayebhalwe ngesiXhosa, amanye ngesiZulu, hhayi ngesiCele. Leso senzo asizange sikhuthaze ulimi lwesiCele.

Umbuzo 4

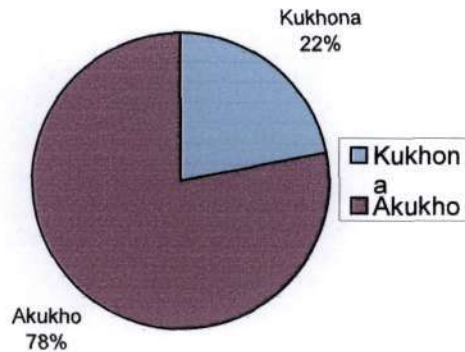
Ngabe kukhona ukuxhumana ngokwanele phakathi kothisha nomphakathi?

Ukuxhumana okuhle phakathi kothisha nomphakathi kubalulekile kakhulu ngoba lokho kukhomba ukubambisana ezintweni zonke ezenziwa emiphakathini.

Phela othisha bafundisa bona abantwana bomphakathi.

Izimpendulo zona zema kanje:

Abathi akukho bangama	78%
Abathi kukhona bangama	22%

Igilafu 27**Izinkinga ezikhungethe abafundi**

Ukuxhumana kothisha nomphakathi kuncane kakhulu. Empeleni akukho. Lokhu kubangwa ngukuthi othisha bokuhamba abahlali nomphakathi. Bathi amakhaya omphakathi akaphucuzekile ngoba akanawo ugesi kanye namanzi. Abakwazi ukuyokukha amanzi emifuleni noma emithonjeni ngoba lokho kuzobalethela izifo. Baqoma kona ukuyohlala ezindaweni zakobelungu nasemalokishini. Bahamba ngamatekisi nangamabhasi baze bafike muva ezikoleni uma izulu lina. Kuyenzeka futhi ukuthi lezi zimoto zingatholakali ngezinye izinsuku okusho ukuthi izingane azizukufunda ngalolo lusuku.

Abazali abanukwa ngothisha ngoba kuthiwa abafundile. Ababazilwa emihlanganweni. Kuyosiza kakhulu uma othisha behlala nomphakathi bafunde kahle ulimi kanye namasiko omphakathi.

Umbuzo 5.

Ngabe othisha bayazibona izinkinga zabafundi?

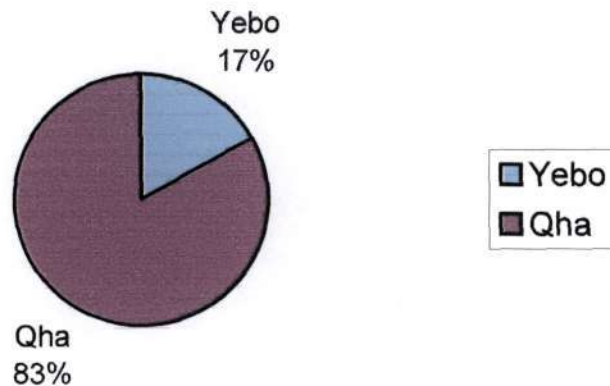
Izinkinga ezikhungethe abafundi ezikoleni mayelana nolimi lwesiCele ziningi kodwa abazishayimkhuba.

Abathi yebo bangama 17%

Abathi qha bangama 83%

Igilafu 28

Ukubakhona kwezinkinga



Kona ukuthi othisha abalwazi ulimi lwesiCele babe befundisa izingane ezingamaCele akukuhle neze. Lokhu kwenza othisha bokuhamba bazenyanye izingane zamaCele uma zikhuluma ulimi lwasekhaya. Le nkinga yenza ukuba kungabibikho ukuxhumana okuhle phakathi kwabafundi nothisha.

Bangama 83% othisha abangaziboni izinkinga. Kule gilafu engenhla (28) kuyacaca ukuthi iningi lothisha aliziboni izinkinga zabafundi. Lezi zinkinga zibangwa ngukuthi othisha bafundile kakhulu kepha izingane ezincane ezisemabangeni aphantsi azinakekelwa. Lezi zingane zikhule zancela ulimi lwesiCele ngakho-ke, othisha akufanele bazibhonye ngenduku lapho zike zabiza noma zakhuluma isiCele ngoba ukuzidinda ngenduku nokuzikhaca lapho zikhuluma kuyazikhubaza emqondweni kanye nasemoyeni.

Ukubukela phansi imizi yomphakathi uthisha ayikhethe athi abafundi bahlala emabhodlweni akukuhle neze. Abafundi babethatha othisha sengathi

bangabantu abavela emazulwini amancane, bona abafundi bayizinto ezilahliwe ezingeke zaba wutho emhlabeni. Kodwa kuyakhuthaza ukuthi nakhona lapha kwantuthu kukhona abantu abasezikhundleni eziphezulu njengoDokotela uNdimande kanye noDokotela uMkhize baseMfakuceba. Kuhle abafundi bakhuthazwe ukuthi awubi mkhulu ngoba uvela endaweni eyidolobha noma yilokishi. Sebenza ngenkuthalo ngokuchophelela nangokuzimisela emsebenzini owenzayo lapho usafunda.

Umbuzo 6.

Yini engase yenziwe ukuze kuxazululeke le nkinga?

Iningi labazali libona kungcono ukusiza abantwana abasemazingeni aphantsi ngoba nesiZulu siyasho ukuthi “lugotshwa lusemanzi” Kuyahambisana nokushiwo nguKephant, (1960:38), naye othi ukusiza umntwana emabangeni aphantsi kulula ngoba izinkinga zisuke zingakandi, zisabalale. Kukwasatshe ukukhipha lokho osekugxile kumfundi kwaze kwaba nezimpande. Ngakho-ke abazali bakhuthaza ukuba kufundiswe isiCele emabangeni aphantsi ukuze abafundi bahlale beziqhenya ngobuzwe babo.

Izizwe zonke zinamasiko azo. Naso isizwe sakwaCele sinawo amasiko aso angamagugu esizwe. Kufanele alondwe, aziswe afundiswe abantwana. Umlando wesizwe kuhle ufundiswe bonke abantu bakwaCele. Bangagcini nje ngokwazi umlando wezinye izizwe. Lokho kuyobalola, kubakhuthaze ukuba bazi imvelaphi yabo. Kungamthokozisa umuntu wakwaCele ukwazi ngezibongo zamakhosi akwa Cele.

Awubheke le migqa:

UVico kagetanga efuleni

Ubuye nasila

Wathi utageta ngabisi

Kuyobathokozisa abafundi ukwazi nangenkosi yabo. Kuyisiko lakwaNtu ukuxoxela abantwana izinganekwane. Leli siko labe lilihle kakhulu futhi lihlakaniphisa abantwana ukuba baqaphele izinto ngoba labe linezifundo elizifundisa abantwana. Ezikhathini zamanje izinganekwane azisaxoxwa ngoba sekwanda omabonakude. Abantwana balibala ukubona omabonakude. Kungaba yisu elihle ukuba kubekhona amaqoqo ezinganekwane ezingafundiswa ngothisha ezikoleni ikakhulukazi kumabanga aphansi. Leso senzo siyovuselela isiko lokuxoxela abantwana izinganekwane.

4.3.3 Imibuzo yoMnyango weMfundo weSifundazwe

Imibuzo ebuziwe yabe iyisikhombisa (7) yabe ingemide. Izimpendulo zathathwa njengezimpendulo ezabe zibhalwe ngabahloli behlangene.

Umbuzo 1.

Ngomuphi umgomo noma imigomo elandelwayo lapho kuqashwa othisha abazofundisa ezindaweni zakwaCele?

Izimpendulo:

Awukho umgomo obekiwe osemthethweni. Kuphela kubhekwa ukuthi uthisha ufunde waphumelela yini esilinganisweni sokuqeqeshwa esingu M+3. Futhi uyasazi yini isiZulu.

Umbuzo 2.

Othisha bayasemukela isiZulu soqobo?

Izimpindulo :

Abanye bayasamukela kodwa abanye abazethembi kahle olimini lwesiZulu. Bathi isiZulu sibukhuni.

Umbuzo 3.

Othisha balwamukela kanjani ulimi olungesona isiZulu phaqa?

Impendulo:

Othisha abasamukeli isiZulu esingaqondile ikakhulukazi ulimi lwesigodi. Ababavumeli abafundi ukuba bakhulume lolo lulimi lwabo lwesigodi.

Umbuzo 4.

Yibuphi ubudlelwano obukhona olimini olukhulunywayo kanye nomthelela walo kubafundi?

Impendulo:

Abafundi bayemukwa amamaki uma bebhala ngolimi lwabo lwesigodi lapho kuhlolwa.

Umbuzo 5

Kungenziwa njani ukuze isimo sokuqasha othisha endaweni yakwaCele labo abafundisa abafundi bamabanga aphantsi?

Impendulo:

- (a) Mabahlungwe othisha kuthi labo abanolwazi ngolimi lwesigodi isiCele kuba yibo kanye abaqashwayo ukuba bafundise amabanga aphantsi.
- (b) Kungaba yisu elingcono ukuba kube nezifundo zesikhashana noma ukuqeqeshwa othisha, bakhanyiselwe ngolimi lwesigodi isiCele ukuze kungabikho ukungqubuzana phakathi kothisha nabafundi.

Umbuzo 6

UMnyango weMfundo uyakukhuthaza ukuxoxisana kothisha noma kubekhona izifundo zesikhashana ngokufundisa ulimi lwesiZulu ezindaweni lapho kukhulunywa isiCele?

Izimpendulo :

Ngesinye isikhathi

Umbuzo 6 (b)

Uma impendulo kungu “Cha” noma ngesinye isikhathi, ngabe izinkinga ngeziphi?

Izimpendulo:

- (a) Iningi lawothisha liqoka isiNgisi kunokuxoxisana ngesiZulu.
- (b) IsiZulu asisetshenziswa emkhakheni wezohwebo.
- (c) Iningi labafundisiwe alisinambithisisi isiZulu bathi ulimi oluphansi.

Ucwaningo luveze ukuthi nabo aboMnyango weMfundo abalukhuthalele ulimi lwesiZulu. Uma kunguwo uMnyango oshoyo ukuthi ukuxoxisana (Seminars) kanye nezifundo zesikhashana zokuvuselela zesiZulu awuzikhuthazi. Kwenziwa nje sengathi kuqedwa icala. Othisha abafundisa isiZulu kufanele bakhuthazwe, baboniswe ukuthi isiZulu naso sisemqoka. Siyalingana nesiNgisi kanye nezinye izilimi. Kuyobasiza kakhulu othisha besizulu ukuba bahanjelwe njalo ukubakhuthaza ukuze babe nomdlandla nothando lokufundisa isizulu.

4.4.1 Ukuxoxisana.**4.4.2 Ukuxoxisana nabafundi**

Emva kokuqeda ukubhala imibuzo kwabakhona isikhashana esincane esicishe sibe yimizuzu eyi –15

Abafundi babekhululekile kakhulu lapho kuxoxiswana nabo. Babeka lezi zingqinamba abahlangabezana nazo:

Bona bangabokuzalwa endaweni yakwaCele. Ulimi lwesiCele baluncela ebeleni ngoba ogogo nomkhulu kanye nonina bakhuluma isiCele. Kuthi lapho befika esikoleni kuthiwe mabasiyeke isiCele bakhulume isiZulu esiqondile. Kuyamangalisa ukuthi namuhla sekuthiwa ulimi lomdabu kuthiwa aluqondile. Lokho kungukululaza nokubukela phansi ubuzwe babo.

Kuyabahlupha kakhulu abafundi ukuthi uma bebhala izindaba bemukwe amamaki ngoba kuthiwa basebenzisa amagama esiCele. Akugcini ekwamukweni kwamamaki baze bajeziswe ngothisha. Kubathena amandla abafundi ukubona ukuthi othisha abawunaki umsebenzi wabo ngesikhathi. Babona sengathi kungakuchitha isikhathi ukufunda isiZulu ngoba asinakwa.

Izincwadi zokufunda ngasese azikho. Othisha bamane bathi abafundi abahambe bayofunda izincwadi ngasese ibe ingekho imitapo yezincwadi ezikoleni. Bayazi ukuthi abazali abafundile abanazo izincwadi kanti lezo zincwadi zizokwehla ezulwini ziyimana yini yasemandulo. Ezindaweni zasemakhaya azikho izincwadi kanye nemitapo.

Amaphephandaba kuyinto eyivela kancane lapha ezindaweni zasemakhaya. Liyafika iphephandaba Ilanga laseNatali kabili ngeviki. Nalo lifika limbalwa ngoba abantu abakukhuthalele ukuthenga amaphephandaba. Imali ayikho. Leyo ekhona noma etholakale ngeyokuthenga izidingo zasekhaya njengokudla. Yileyo mizi kuphela enamakhaya ami kahle ekwazi ukuthenga amaphephandaba. Uthisha wesiZulu ufika nalo iphephandaba esikoleni, Ilanga noma Isolezwe, kanye ngesonto. Bonke abafundi besikole bayathanda ukufunda izindaba kodwa kuyaye kufane neconsi livela olwandle ngoba abafundi kuze kuphele isonto lonke abanye bengakaze ballithole. Imali ekhokhwa ngabafundi ingasiza ukuba kuthengwe amaphephandaba azofundwa ngabafundi. Makangagcinwa endlhi yokulindela othisha (staff room). Abafundi mabanikezwe ithuba elanele lokuba bawafunde amaphephandaba.

Abanye abafundi baveze ukuthi emakhaya abahlali nabazali ngoba bayasebenza bonke. Abazali babuya ngokuhlwa noma ngezimpelasonto. Ukungahlali nabazali kwenza abafundi bacoshe yonke into ekhulunywa ngosikhotheni ngisho nalokho okuyichilo. Ukusetshenziswa kolimi imihla ngemihla ngabazali, izelamani kanye nabanye ekhaya kwenza ukuba umntwana amukele zonke izinto ezibalulekile maqondana nabantu ahlalisene nabo kanye namasiko. Ngakho-ke ulimi lubalulekile kumuntu okhulayo.

4.4.3 Ukuxoxisana nothisha:

Othisha abafundisa endaweni yakwaCele bathola ubunzima ekufundiseni ulimi lwesiZulu ngoba abafundi bamane bakhulume njengalokhu bekhuluma emakhaya. Bathi ababi nayo inkinga uma befundisa uhlelo (Grammar) ngoba lapha kulandwa imithetho yohlelo efanele ukuba ilandelwe. Kuyaye kuthi lapho othisha bemaka izindaba ezibhalwayo bathole ubunzima ngoba abafundi bamane babhale njengalokho bekhuluma emakhaya. Ngesinye isikhathi othisha bengawazi amagama ayisiZulu esamukelekayo

Ukufika kwemfundo, impucuko kanye nenkolo endaweni yakwaCele kwaba kuhle kodwa kwaba nawo umthelela omubi. Amasiko akobantu ikakhulukazi awakwaCele adicilelwa phansi, angashaywa mkhuba. Isiko lokuhlonipha alisaziwa. Umntwana ukhuluma nomuntu omdala emi ngezinyawo. Kungumkhuba nesiko elihle lokuba umntwana wentombazane aguqe lapho ekhuluma nomuntu omdala. Ongumfana, uyaqojama ngoba akanakumtela umuntu omdala. Lo mkhuba wokumela abantu abadala ufike nezifikanamithwalo, zase ziyawandisa lomoya omubi kangaka ngoba nabo othisha bayawuthakasela. Abazange bazame nakancane ukuvuselela isiko elidala nelithandeka kangaka kubantu abamnyama.

Endaweni yakwaCele insizwa beyaziwa esigodini sonke ukuthi iqonyiwe yintombi yakwasibanibani. Wawubona ngokuba insizwa imise iduku enhla komuzi. Yayiphephezela inyani emhlophe cishe amasonto amabili. Lelo siko selashabalala

ngoba nakhu nothisha sebeqonywa yizo izingane abazifundisayo. Lesi senzo sibi siyenyanyeka futhi sithunaza wonke umuntu ongumZulu ogila lo mkhuba. Siyabathanda othisha abafundisa abantwana bethu, kodwa imikhuba yabanye babo ayamukelekile.

4.4.4 Ukuxoxisana nabahlengikazi

Kukhona umtholampilo owodwa osendaweni yeNkosi ngayinye. Lemitholampilo chanjelwa kakhulu ngabantu abakhuluma ulimi lwesigodi isiCele. Kuyo yonke le mitholampilo udokotela ufika kanye ngesonto. Wonke umsebenzi usemahlombe abahlengikazi.

Abahlengikazi babika ukuthi ukusebenza nabantu bakwaCele kuhle kakhulu. Cishe bonke sebeneminyaka emithathu kuyaphezulu besebenza kanye nalaba Bantu. Ulimi lwabo sebelujwayele. Akusekho zinkinga abahlangabezana nazo mayelana nolimi. Kunye okubahluphayo cishe kuyo yonke imitholampilo, kakhulukazi lapho abantu belimazene kade belwa. Ama-ambulense akavumi ukubalanda abantu ebusuku uma singekho siqiniseko sokuthi avikelekile. Bonke abahlengikazi babika ukuthi abantu bakwaCele bayahlonipha kakhulu nakuba bona bengesibo abantu bokuzalwa kule ndawo.

4.4.5 Ukuxoxisana nomphathisiteshi

Isiteshi samaphoyisa esahanjelwa kwaba esaseZingolweni. Lesi siteshi sakhawe phakathi nendawo yakwaCele. Siphethwe ngamaphoyisa abomdabu wodwa. Abamhlophe abake basebenza kulesi siteshi sebathutha bonke baya ezindaweni ezenganyelwe ngabamhlophe.

UNsumpa wabika ngokuthi usehlale endaweni yaseZingolweni iminyaka eyisihlanu. Useyabazi kakhulu abantu baseZingolweni. Wazi nendlela abakhuluma ngayo. Ngakho-ke uma umuntu ebhalisa icala kuhle aqikelele kakhulu. Uyaye angathandi

ukuthumela amaphoyisa amasha, afikayo angakakwazi ukukhuluma kwabantu bendawo. Ukungabhalisi kahle kwecala kwenza ukuba nalowo otolikayo, angatoliki ngendlela eyenelisayo. Kuvamisile ukuthi umuntu alahlwe yicala kungafanele. Utolika kufanele naye alwazi kahle ulimi lwesiCele ukuze angadukisi abantu enkantolo phambi kwemantshi ngenxa yokuthi utolika akabekanga inkulumo yommangalelwa noma ummangali ngendlela eyiyo. UNsumpa uyasho ukuthi kungaba kuhle kwande amaphoyisa azolwazi ulimi lwesiCele ukuze babambisane nomphakathi.

4.5.1 Okutholakala ezindlini zokufundela:

Umcwaningi akahambelanga izikole ukuyohlahlela, abheke amasu othisha abafundisa ngawo kodwa nje kuphela. Wayeqonde nokuthi ukubona ukuthi zona izindlu abafundi abafundela kuzo zilungile yini na. Abafundi bona bahleli kanjani? Kukhona yini ukuzwana phakathi kwabafundi nothisha? Izincwadi kanye nezinsizakufundisa zabe zikhona zona na?

Umcwaningi wathola ukuthi indlela abafundi abahleli ngayo ezindlini zokufundela ayinambithisiseki neze. Baminyene ngoba bahleli ngabathathu edesikini eyodwa. Lokhu akukhuthazi ukufundisa nokufunda okuhle. Cishe abafundi bangama-50 kuya kuma 60 endlini ngayinye. Uthisha uyehluleka ukuhamba phakathi kwabafundi uma ehlola umsebenzi wabo. Kungenzeka kube yiso esinye sezizathu esenza othisha bangabi namdlandla wokuhlola umsebenzi wabafundi.

Ngaphandle kokuphatha ikilasi ngesandla esiqinile, umsebenzi kathisha ngeke wabamuhle. Akukuhle ukuba abafundi bagcwaneke, bazenzele umathanda endlini yokufundela uthisha ekhona. Ngesinye isikhathi umsindo obangwa ngabafundi abaphethwe ngesandla esingaqinile, wenza ukuba endlini yokufundela kube sengathi kusematsheni. Izindlu zokufundela kufanele zihehe, zihlanzeke, zihlotshiswe ngezinsizakufundisa ezilenga ezindongeni.

Ukuhlanzeka kanye nezinsizakufundisa kwenza abafundi basithande isikole ngoba kuyindawo ehlanzekile. Akukuhle ukubona ulwembu lulenga ophahleni kanye nasezindongeni. Kwezinye izikole ukhangwa ngamaphepha awele phansi, angacoshwa kube sengathi endlini yokufundela kune mvula yamaphepha.

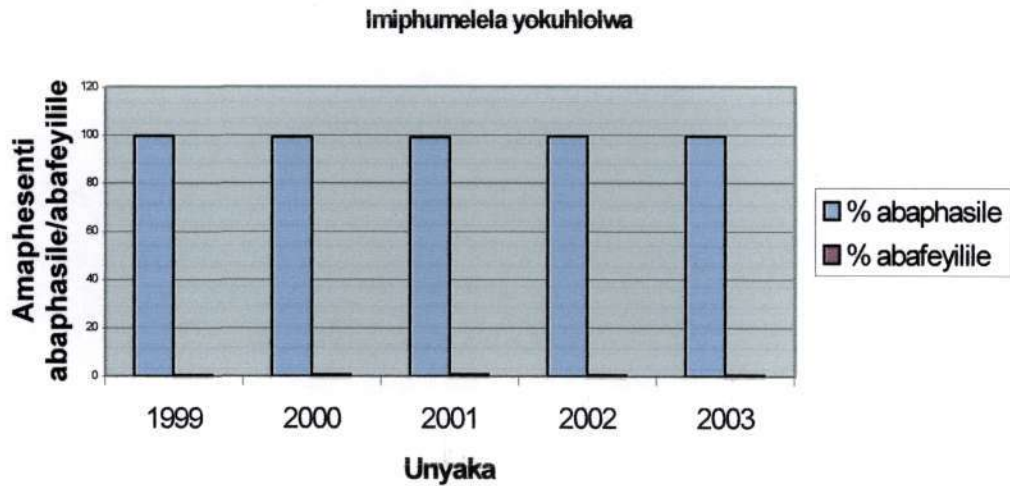
4.6 Imiphumela yebanga 12 ka 1999 kuya 2003

Ngaphezu kokuqoqwa kwemibuzo, ukuxoxisana nothisha, abazali, abahlengikazi kanye namaphoyisa, kube khona nokuqoqwa kwemiphumela yezikole zonke zesifunda. Imiphumela eyaqoqwa ngeyesiZulu yebanga le-12 yeminyaka ka-1999 kuya ku -2003 ayihlangene nezinye izifundo.

Imiphumela imi kanje:

Unyaka	% Abaphasile	% Abafeyilile
1999	99,53	0,47
2000	99,21	0,79
2001	99,11	0,89
2002	99,48	0,52
2003	99,45	0,55

Igilafu 29



Uma sihlola uhla lokuphasa kwabafundi ngokweGraph 29, sibona ukuthi yonke iminyaka abafundi babesiphasa isiZulu ngoba babethola ngaphezulu kwama 99%. Okonikezwa yigrafu 29 ukuthi imiphumela yayingehli yenyuka ngoba babebancane kakhulu abafeyilayo ngokwegrafu. Kwakufeyila ngaphansi kuka 1% minyaka yonke. Le miphumela yayimihle kakhulu. Uma seyihlolisiswa imiphumela kuyatholakala ukuthi kukhona abafundi ababephasa phakathi kuka 40% kanye no 50%. Lokhu akukona ukuphasa okuhle ikakhulukazi isiZulu ngoba sifundwa njengolimi lokuqala. Kufanele abafundi basiphase ngamalengiso. Ngokomgomo weMfundo laba bafundi abaphase ngamamaki angaphansi kuka 50% bayemukelwa njengabantu abaphasile. Lokhu kuphasa kwenza ukuba emazingeni emfundo ephakeme bangemukelwa. Wonke umfundi makasebenzele ukuthi akazuze amamaki angaphansi kuka 50% olimini lwesiZulu

4.7 Isiphetho

Abacwaningi abaningi ngezilimi zezigodi njengo Nomlomo (1993), Ngubane (1991), Zungu (1989:77) kanye noNhlumayo (1999:54), bathola ukuthi kukhona izinkinga

eziningana ekufundeni nasekufundiseni ulimi loqobo ngenxa yokuthikamezwa yizilimi zezigodi. Lokhu okuvezwe kulolu cwaningo makungathathwa njengento okuwukuphela kwayo, kepha kuyimibono engasiza lapho kusizwa abakhuluma ulimi lwesigodi. Ukusukumela phezulu kweziphathimandla zomnyango wemfundo ukulungisa lezo zinkinga kungaba ubuhlakani obukhulu nokuzosiza imiphakathi. Ngakho-ke ukwahluleka kwabafundi kuqoqwe kafushane kulesi sahluko okuwu:

- (a) Ukungahlali nabazali emakhaya
- (b) Ukungabambisani kothisha ezikoleni
- (c) Ukungabambisani ngokwanele phakathi kothisha, nomphakathi
- (d) Ukuqashwa kothisha kungabhekwa izidingo zomphakathi
- (e) Ukungasebenzisi abazali ngokwanele lapho kuqashwa othisha.
- (f) Ukunganakekelwa kwezindlu zokufundela.

UBurt (1961:61) uthi kufanele ukuba babaphathe kanjani abafundi. Mabanganeliswa ukuthi abafundi babuthakathaka lapha nalaphaya bese kuphela kanjalo. Kepha, makube yilowo nalowo thisha afune lokho umfundi anekhono lokukwenza, amkhuthaze kakhulu ukuze ikhono lelo likhule.

UMnyango weMfundo mawuqaphele kakhulu izidingo zomphakathi. Abahloli bezikole yibo kanye abasondelene nomphakathi, mabayeke ukuqhela, bame le kude. Kungaba yisu elingcono ukuba bahambele imihlangano yabazali kanye namakhosi lapho bezothola ngokwanele lokho abazali nomphakathi abakudingayo.

Mabasondele kakhulu abomnyango weMfundo ekuqashweni kothisha labo abazobamba iqhaza elikhulu ekukhuliseni ulimi ukuze abafundi basithande isikole ngoba lolu limi abalukhuluma emakhaya alwemukelwa ezikoleni.

Othisha ngeke benze lutho mayelana nokuhlalisana kwabazali emakhaya. Bangalekelela ngokuba bakhuthaze osonhlalakahle ukuba bahambele amakhaya

ukuze banikezwe izeluleko ezizokwakha. Kuhle othisha bakhuthaze osonhlalakahle ukuba bawahambele amakhaya abafundi ngoba kuyenzeka ukuthi abafundi abaqhubeki nokufunda nje kungenxa yokuthi ikati lilala eziko.

Kungaba kuhle kuvulwe izikole zabadala zasebusuku ezindaweni zasemakhaya. Lokhu kuwuhlelo lukaNgqongqoshe weMfundo uCronje (Departmental Paper 2005). Lokhu kuzosiza othisha bendawo ukuba bafundise endaweni yakubo ngoba nakhu banaso isikhathi sokusiza umphakathi wakubo.

Kulesi sahluko esilandelayo, sizobona ukuqhathaniswa ngokwefonetiki, ifonoloji kanye nemofoloji yesiZulu, isiCele kanye nesiThonga. Kuzobonakala ukuthi amanye amagama esiCele avela kanjani.

ISAHLUKO 5

UKUHLELWA KWESICELE NGOKWEFONETIKI, FONOLOJI NANGEMOFOLOJI

5.1 Isingeniso

IsiCele sikhomba ukuba khona kwabantu abakhile kuleli laKwaZulu-Natali kusukela eminyakeni eyinkulungwane ezimbili eyedlule. Lokhu kukhomba ukuthi baningi okhokho babansundu ababakhe kuleli. Kuningi abadlula kukho okwenze nempilo yabo yaguquka njengenkolo, ukuhlalisana, ubuhlobo, ukuhwebelana kanye nolimi ababelukhuluma. Kuyenzeka ukuba sikwazi ukwahlukanisa umsuka wezilimi, sibone nokuthi ngabaphi abantu abaqhoqhobala phezu kwabanye ukuze abanye balahlekelwe ulimi lwabo nokuthi ngobani labo abalugcina ulimi lwabo ngokwefonoloji kanye nemofoloji okuyinguqokomsindo.

Ukuqhathaniswa kwamagama kuyaye kube nqala ngenye inkathi. Njengalokhu ucwaningo lwenzelwe ezindaweni ezahlukene neziqhelelene futhi nabantu sekuyiminyaka eminingi eyedlule, kwenza ukuba bemukele izilimi lezo ezikhulunywa ngomakhelwane babo.

Okunye okwenza ukuba kube khona ukuqhathaniswa kwamagama kungenxa yokufika kwemfundo. *IsiZulu wulimi olufundwa ezikoleni kodwa babengekho othisha abaqeqeshiwe ukusifundisa.* Lokho kwenza ukuba othisha balandwe ezweni lamaXhosa. Ngonyaka ka-1959 lapho kwashicilelwa isihumusho esisha seBhayibheli esawagwema wonke amagama esiXhosa. Abafundisi bevangeli nabo babevela eKoloni bekhuluma ulimi olwaba nomthelela omkhulu kubantu baKwaZulu-Natali. Amaculo esonto amaningi ayebhalwe ngesiXhosa ayehutshwa bengawazi kwamanye amabandla. Lokhu kwenza ukuba kunciphe ulimi lwesiLala njengesiCele, kanye nesiNhlanguwini.

Ukusetshenziswa kwamagama esiXhosa kwakungenxa yokuthi ayengekho noma babengawazi bona amagama esiZulu okuyiwonawona.

Kulesi sahluko sizoveza isigaba sokuqala samagama angama 42 aqondwayo futhi nasetshenziswa emakhaya namanye acashile, siwaqhathanise nawesiZulu. Lokhu sikwenza ngoba isiCele seyame kakhulu kusiThonga ngoba abakwaCele badabuka ebuThonga. Kukhona olunye uhla lwamagama asetshenziswa imihla ngemihla lawa magama akhomba ngokusobala ukuthi amaLala asezansi noGu asondelene nesiZansi okuwulimi olusetshenziswayo futhi noluphumelele.

5.2 Ifonetiki

Imisindo eyenziwa ngabantu lapho bekhuluma ukuze kuvele kahle incazelo. Le misindo ichaza ifonetiki ngokwezihlokwana ezintathu okuyi Akhositikhi (*Acoustic*), i-Odithori (*Auditory*) kanye ne Athikhulethori (*Articulatory*)

Uziervogel (1967:101) uchaza ifonetiki kanje:

The science that studies man's speech sounds. It is therefore only concerned with sounds uttered by human beings and only sounds uttered in speech.

Okuhunyushwe ngokuthi:

Yisayensi efunda noma echaza ngenkulumo noma ngokuphinyiswa kwemisindo yabantu. Ngaleyo ndlela igxile emsindweni eyenziwa ngabantu kuphela lapho bekhuluma.

UFromkin noRodman (1983:87) bayavumelana noZiervogel (1967:101) ngokuthi ifonetiki iyisayensi ebheka noma ehlaziya imisindo eyenziwa ngabantu kuphela bese kuvela incazelo yegama.

Le misindo yehlukene kabili

1. Onkamisa
2. Ongwaqa

5.2.1 Onkamisa

Unkamisa umsindo ovezwa yizintambo zomphimbo okuthi lapho zithintanayo kungabikho kukhuhlana, futhi zizwakala kangcono kunongwaqa, zenza izinhlamvu zamazwi. Isichazamazwi i-Oxford (1990:933) ichaza onkamisa kanje:

A speech sound made with vibration of vocal cords but without audible friction, more open than consonants and capable of forming syllables.

Kuhunyushwe Ngokuthi

Umsindo wokukhuluma ovezwa ukudonseka nokuqhaqhazela nokudonseka kwezintambo zokukhuluma ngaphandle kokuthintana zibe zivulekile kongwaqa zibe zikwazi ukwenza uhlamvu lwezwi.

IsiCele njengazo zonke izilimi zesiNguni sinonkamisa abathathu okuyibona abasemqoka. Labo nkamisa bango [i] [u] no [a]. Onkamisa abaphakathi abango [e] no [a] abavela ngokulumbana kuka [a] no [i] ngokufanayo u[o] nabo abavela kamuva ngenxa yokulumbana kuka [a] no [u], kepha lapho sesihlukanisa ngokuphinyiswa kwabo onkamisa u[e] no[o] sithola imisindo yonkamisa eyisikhombisa.

Onkamisa laba bachazwa njengokuphakama kolimi noma kuthiwe kuphansi noma kuphezulu. Futhi kuyaye kuthiwe luphambili noma emuva, nokuthi izindebe zomlomo zona zimi kanjani.

ULuham (1960:80) uyaqinisa ukuthi onkamisa bayisikhombisa. ULuham ucabanga ukuthi izinhlobo ezithile zonkamisa ezingahambisana nemigomo yokuphinyiswa kwamagama. Lokhu kwenziwa ngoba onkamisa abaphakathi nendawo baba ngonkamisa abaphezulu. Ngokuka Davey (1975:49) uyakuvuma ukuthi onkamisa bayisihlanu olimini lwesiXhosa ngoba naso siyingxenye yesiNguni.

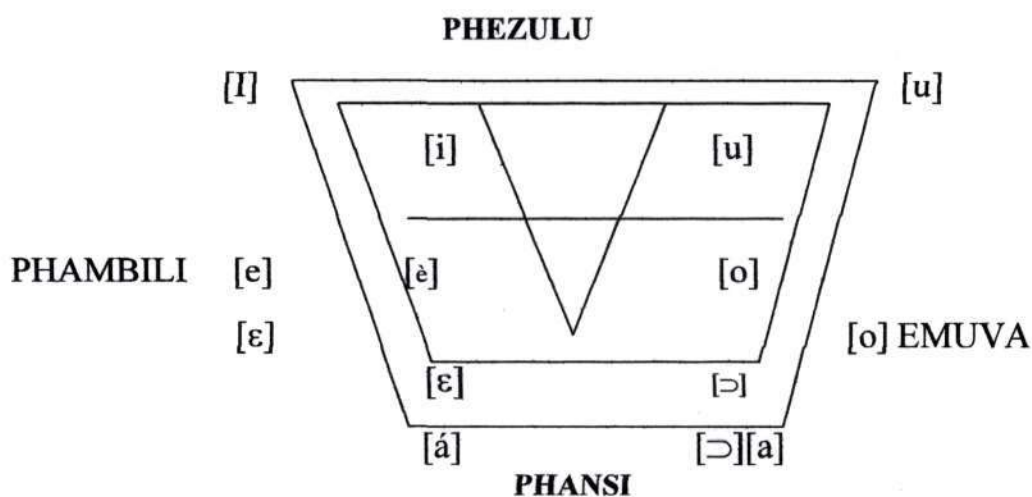
5.2.2 Onkamisa abankankazayo

UGreenberg, (1978:115) noMaddleson (1984:131) phakathi kwabanye, sebake basihlolisisa lesi senzeko sonkamisa abankankazayo ezilimi ze-Indo- European. Onkamisa abankankazayo bavela ngokwehlisa ulwanga ukuvumela ingxenye yomoya ukuba iphume ngamakhala lapho kuphinyiswa lowo nkamisa. Lolu hlobo luvamise ukwenzeka lapho unkamisa elandelwa ngungwaqa ongumankankane ongu [n no m]. Unkamisa ongumankankane uyagwinyeka noma unyamalale lapho kuphinyiswa umsindo.

UStewart (1983:57), Boli-Richard (1985:83) noWilliams (1998:91) bahlola onkamisa abankankazayo ngolimi lwaseNiger- Congo, kepha uJean-Marie Hombert (1986) wahlahlela, wahlaziya ukuvela kwabo onkanisa ezilimini zabaNtu bomdabu base-Afrika.

UZungu (1989:69) ubeka ngokuthi zonke izilimi eziTekelayo zinabo onkamisa abankankazayo. Ake sibheke ishadi lonkamisa:

Lokhu kusibonisa lapho kuphinyiswa khona ngokwesiCele onkamisa labo abatholwa kunxantathu wolimi lomuntu.



Lokhu kuyahambisana nolimi lwesiZulu, kuyavumelana nokushiwo uNyembezi ,(1973:13), uZulu, (1987:49) no Nhlumayo (1977:30) ngokubhala onkamisa abango [a, e, i, o, u] kepha uma sesahlukene ngokuphinyiswa konkamisa [ɛ] no [ɔ] sithola onkamisa abayisikhombisa. Naye uWells, (1982:42), uyaqinisa ukuthi onkamisa abavele ngokucacile bayisihlanu.

IsiCele naso sinabo bonke labo nkamisa futhi siyahambisana nesiSwazi kanye nesiNhlanguwini ngoba sinabo onkamisa abankankazayo.

IsiZulu nesiCele sisebenzisa ngokufanayo kodwa ungwaqa u/q/ amaCele asebenzisa u/c/ esikhundleni sika/q/. AmaCele aphimisa njengamaSwazi

Izibonelo:

IsiZulu	IsiCele
Qaphela	caphela
iqolo	icolo
iqanda	icanda
iqakala	icakala

Ukwenana konkamisa

Ongwaqa abangosovevezela

[r,rh]

IsiZulu kanye nesiCele asinabo ongwaqa abangosovevezela. Labo abakhona kusuke kungamagama abayimifakela.

Isibonelo:

IsiZulu	IsiCele
Irejista	Ilejista
irula / ilula	Ilula
kaRhode	kuRhode

Kuwo wonke lawa magama isiZulu kanye nesiCele sigaxa u // esikhundleni sika /r/. Amagama abantu imifula kanye namadolobha akaguquki.

Ekubizeni lawa magama okugcina isiCele silandela isiZansi. NgokwesiZulu uma onkamisa bebonakala ukuthi bayahambisana noma bayalandelana bakhona unkamisa omusha lokhu esikubiza ngokuthi ukulumbana konkamisa.

Isibonelo:

IsiZulu	IsiCele
a+i=e	na+iyomo=neyomo
a+u=o	na+umoba=nomoba
a+a=a	nga+amafu=ngamafu

5.3 Ongwaqa

Onkamisa bonke sibabonile ukuthi babizeka ngezwi. Uma kuphinyiswa ongwaqa umoya osuka emaphashini unokubambeka okuthile emlonyeni noma kuqhoqhoqho. Abanye ongwaqa baphinyiseka ngezwi kanti abanye kabanalo neze izwi.

UNyembezi (1973:13) uthi:

Uma izitho zokukhuluma zinyakaza kuba khona ukuthikamezeka komoya emgudwini wawo. Umoya uyampintsheka, ucindezeleke noma uvimbelekile uphume kancane bese kuvela umsindo othile ozwakala njengokubhamuka noma njengento enomsindo. Lowo msindo waziwa ngokuthi ungwaqa.

UZungu (1999:77) uchaza ongwaqa ngokuthi:

Consonants are sounds produced by some degree of contact between the speech organs at the moment and place of articulation or of air release. This causes a restriction of the vocal tract so that

the air flow is either blocked or so restricted that a friction is produced.

Okuhunyushwe ngokuthi:

Ongwaqa bayimisindo ebizeka ngokuthi izitho zokukhuluma zihlangana endaweni ethile emlonyeni kuvele umsindo lapho kuphuma umoya loku kuvezwa ukucindezeleka komgudu womoya bese umoya uyacindezeleka bese kuba khona ukukhuhlana bese kuvela umsindo

Ongwaqa singabahlela kanje:

- (a) Ngendawo lapho bephinyiswa khona
- (b) Ngendlela abaphinyiswa ngayo
- (c) Nesimo sezintambo zephimbo

Ondebembili

Ukubizwa kongwaqa ngendawo lapho bebumbeka khona.

Ondebembili yimisindo yokukhuluma eyakheka ngokuhlenganisa ngendlela ethile izindebe zomlomo.

IsiZulu

b [β] ubaba [uβaβa]
 bh [β̥] bhema [β̥éma]
 mb[mb] imbumba [imbumba]
 p [p'] ipayipi [ip'ayip'i]
 ph [βh] iphaphu [iphaphu]
 mp [mp'] impuphu [imp'uphu]

IsiCele

imuphu [imuβhu]
 impilo [imβilo]
 imphilo [imβhilo]
 m [m] umalume [umalume]
 w [w] wena [wéna]

Ondebezinyo

Ondebezinyo yimisindo ephinyiswa ngokusebenzisa amazinyo angenhla kanye nodebe olungezansi.

v [v] vevezela [vévézéla]
 vevetela [vévétéla]

f [f]	fasa	[fasa]
	fika	[fika]
mv [mΦv]	imvula	[imΦvula]
	imvubu	[imΦvubu]
mf [mΦf]	imfezi	[im φ fezi]
	imfene	[im φ fene]

Onsinini

Onsinini yimisindo ephinyiswa ngokusebenzisa isihloko solimi. Isihloko solimi sithinta izinsini ezingenhla ngemuva kwamazinyo.

d [d]	dala	[dala]
	deda	[dédá]
t [t]	utamatisi	[utamatisi]
th [th]	uThemba	[uthémba]
	uThula	[uthula]
nd [nd]	uNdimande	[undimandé]
	indoda	[indoda]
	indodza	[indɔdza]
nt [nt]	intethe	[intéthé]
s [s]	isosi	[isosi]
ns [nts]	insimu	[ints'imu]
	insema	[inséma]
z[z]	uZondo	[uZɔndɔ]
	uZulu	[uZulu]
nz [ndz]	uNzuzuzo	[undzuzuzo]
	inzondo	[indzɔndɔ]
hl [χ]	hleka	[χéka]
	hlikihla	[χiki χ a]
nhl [nt χ]	inhliziyozo	[int χ iziyo]

ihlidiyo [i idijo]

AbakwaCele bayasilahla isiqalo esiphelele esingu mankankane u / n /.

dl [h]	dlala	[hala]
	idlelo	[ihélɔ]
ndl[nd h]	indlamu	[indhamu]
l []	ilala	[i a a]
	isela	[isé a]

Olwangeni

Olwangeni baphinyiswa ngokuphakamisa iphakathi lolimi luthinte ulwanga.

Izibonelo

ny [ŋ]	inyama [inɔama]
nj [ndz]	injongo [indzɔngɔ]
j [dz]	ijuba [idzuba]
y [j]	iyoyo [ijɔjɔ]
sh [f]	shesha [fé f a]
ntsh [nt f']	inshebe [int f ébé]
tsh [t f]	isitshulu [isit f ulu]

Onsinini

Onsinini baphinyiswa ngokuphakamisa phakathi lolimi kodwa ngemuva kancane kuka lwangeni.

Izibonelo:

k [k']	ikokosi [ik'ok'osi]
k [k]	kabi [kaBi]
kh [kh]	ikholwa [ikholwa]
g [g]	gibela [gibela]
ng [ng]	ingane [ingané]
ng [ŋ]	ngena [ɲena]
nk [nk']	inkosi [inkosi]

Umalakeni u / nk / abakwaCele bamphimisa njengo / h / noma u / w/.

Ongwaqa abadubulayo (Amaplosive)

Laba ngongwaqa okuthi uma bebizwa kuyaye kubekhona ukubambeka komoya endaweni ethile yomlomo. Uma usubambekile lapha uyaputshuka bese kuba khona ukuqhuma komoya. Nabo obhamu (Amaplosive) siyaye siwahlukanise ngezindawo lapho benzeka khona.

Ondebembili

p [pʰ]	upopo [upʰɔpʰɔ]
	upete [upʰété]
ph [ph]	umphako [umphakɔ]
	uphako [uphakɔ]
bh [b]	ibhala [ibhala]
b [ɓ]	beka [béka]
mb [mb]	bumba [bumba]
m [mh]	mina [mhina]

Obham abanezwi elikhulu

{a} Ondebembili	br [ɓ]
uBrenda	[ubrenda]
{b} Omalakane	gr [ɣ]
igruvi	[i ɣ uvi]
{c} Onsinini	dr [dr]
idram	[idramu]

Umbibithwa

Munye kuphela umbibithwa olimini lwesiZulu nesiCele

b [ɓ]	bopha [ɓɔpha]
	beka [béka]

Osivuthela (Aspirations)

{a} Onsinini	th [th]
	thetha [thétha]

{b} Ondebembili ph [ph]

iphupho [iphuphɔ]

{c} Omalakeni kh [kh] uKhoza [ukhɔza]

ukhoti [ukhɔti]

Obhamputshu (Ejectives)

Onsinini t [tʰ]

utamatisi [utʰamatʰisi]

nhl [ntʰ] inhlanzi [intʰ anzi]

ihladi [iʰadi]

inhlebi [intʰebi]

IsiZulu

ns [nts] insimu [intsimu]

insambatheka [intsambathéka]

nt [ntʰ] intombi [intʰombi]

IsiCele

intsambathseka [intsambathséka]

inombi [inombi]

Ongwaqamfuthwa (Africatives)

Kulemisindo izitho zokukhuluma ziyahlanganiswa ukuze umgudu womoya unciphe kakhulu lapho umoya usuzitholele intuba yokuphuma. Umoya uphuma ngomfutho.

Ondebezinyo

f [f] fela [fɛla]

fihla [fiʰa]

v [v] vela [véla]

ivila [ivila]

Onsinini**IsiZulu**

s [s] susa [susa]

isifo [isifɔ]

z[z] izulu [izulu]

IsiCele

susa [susa]

isifo [isifɔ]

itulu [itulu]

AmaCele abiza ungwaqa u /z / abe ngu / t /.

Onsinini abanezwi

hl [ɸ] hlupha [ɸupha]

hlamba [ɸamba]

dl [ɸ] dlula [ɸula]

dlisa [ɸisa]

Ogovane (Glottals)

h [h] habula [habula]

hh [h̥] ihhala [iħala]

ihhashi [iħafi]

Omankankane

Yimisindo ephinyiswa ngokuvula umlomo womphimbo bese kuthi ezinye izingxenye zomlomo womphimbo zinyakaze. Lokhu kunyakaza kwezingxenye zomphimbo kudala umsindo ozwakala kulo lonke uhlamvu.

Omankankane abanezwi**Ondebembili**

m [m̥] imoto [imɸɔtɔ]

mb [mb] imbewu [imbewu]

Onsinini**IsiZulu**

n [nh̥] nhinhiza [nh̥inh̥iza]
 nambitha [nh̥ambitha]

IsiCele

nhinita [nh̥inh̥ita]
 nhambitsa [nh̥ambitsa]

Omankankane abangenazwi**{a} Ondebembili**

m[m] imamba [imamba]
 isimanga [isimanga]

mp [mp] impendulo [impendulɔ]

AmaCele ayawulahla ungwaga u / p / kodwa egameni impilo uba ngu imphilo [imphilɔ]. u / m / akasusiwe kwaphinde kwagaxwa u / h phakathi kuka /p/ no [i] Kodwa abanye bakwaCele ikakhulukazi baseMawuleni bayawugcina u / mp /.

{b} Ondebezinyo

mf [mɸf] imfuyo [imɸfujɔ]
 imfaduko [imɸfadukɔ]

{c} Onsinini

n[n] nana [nana]
 unina [unina]

{d} Onsinini-lwangen

ny [ŋ] inyoni [iŋoni]
 nj [ndz] injobo [indzɔbɔ]
 ntsh [ntʃ] intshebe [intʃ ébé]

{e} Omalakeni

nk [nkʰ] inkabi [inkʰabi]
 inkomishi [inkʰomi fi]

inkantolo [inkantɔɔ]

iyabi [iyaBi]

AmaCele akambizi kuwo wonke amagama umalakeni u/nk/ esikhundleni sakhe afaka u /y/ noma u /h /.

IsiZulu

Izinkomo

ng [ng] ingane [ingané]

ng [ŋ] ngoba [ŋɔba]

ngabe [ŋ abé]

IsiCele

tihomo [tihɔmɔ] noma tiyomo [tiyomo]

ngoba [ŋ ɔba]

ngabe [ŋ abé]

UNhlumayo (1987) uthi: Ondebembili bangongwaqa abavela ngokucindezela umoya ezindebeni. Lapho izindebe zivulekile umoya udedelwa masinyane kuvele ongwaqa ababhamukayo bango (b, p, ph) Lapho umoya udonselwa phakathi kuvela ungwaqa u [b]

Lapho umoya udedelwa uphume ngekhala kuvela umankankane ongu [m].

Ongwaqa abangonsinini

[l, t, th, nts, s, ts, d, dz, nd]

Labo ngwaqa bavela ngokuba umoya ucindezeleke phakathi kwesihloko solimi kanye nolwanga.

IsiZulu	IsiCele	IsiThonga
amanzi	madi	madi
khulu	khulu	-nkulu
izimbuzi	timbuti	timbuti
thandile	thandzile	tsandzile
igazi	ingati	gati
indoda	ndzodza	-indzodza
thathu	thathu	-raru
hlanu	hlanu	ntlanu

thunga	tsunga	tsunga
induna	indzuna	nduna
umuthi	mutsi	muri
umuzi	umuti	muti

Okubonakalayo:

U/z/ esiZulwini uphenduka abe ngu/t/ kusiCele

U/d/ esiZulwini uphenduka abe ngu/dz/kusiCele

U/nz/esizulwini uphenduka abe ngu/d/ kusiCele

UGuthrie usebenzisa u/d/ esikhundleni sika /l/ osetshenzeswa nguMeinhof

Ungwaqa u /nt/ uba ngu /nh/ no u /n/.

Isibonelo:

IsiZulu	IsiCele
umuntu	umunhu
intambo	inambo / inhambo
intombi	inombi / inhombi

Ungwaqa u/z/ ongusini ugwuka abe ngu /t/ olimini lwesiCele

Isibonelo:

IsiZulu	IsiCele
umuzi	umuti
imbuzi	imbuti
izinto	tinto

Ongwaqa abangolwangen

[t, j, dz]

Umoya uyabambelela lapho ulimi luthinte ulwanga oluthambile.

IsiZulu	IsiCele	IsiThonga
ishayina	Ishayina	ishayina
sha	sha	sha[tsha]
inhlanzi	ihladi	hladi
uJomo	uJomo	Jomo
inkanyezi	inkanyeti	Inkanyeti
inhliziyo	ihlitiyo/ihlidiyo	Ihlidiyo
ijubane	ijubane	jubane

Okuphawulekayo

- (a) Ungwaqa ongumankankane u/n/ uyalahleka lapho kwenziwa isiCele.
- (b) Ungwaqa ongunxankamisa /y/ [j] akaguquki esiZulwini nakusiCele.
- (c) Ungwaqa u/j/ uyafana esiZulwini nakuso isiCele.
- (d) Umankankana u/n/ esiZulwini uyasuka lapho ulandela ungwaqa u/hl/ kusiCele.

Ongwaqa abangomalakeni

[k, kh, g, ng, kl]

Umalakeni ngungwaqa ovela ngokuba kube khona ukumpintsheka noma ukubambeka komoya endaweni ethile. Uma usubambekile lapho uyaputshuluka bese kuba khona ukuphuma komoya.

IsiZulu	IsiCele	IsiThonga
inkukhu	ihuku/iyuku	huku
umkhono	ukhono	khono
igazi	ingati/igati	ligati
ingosi	igosi	gosi
ingadi	igadi	gati
thunga	tsunga	tsunga
ukungena	kungena	kungena

klaya	kaya	klaya
klabela	kabela	kabela
ukhozi	lukhoti	khoti

Ongwaqa abahahazayo, ogovane

[h, hh]

IsiCele njengaso isiSwazi sisebenzisa ongwaqa ababili abahahazayo.

Isibonelo:

IsiZulu	IsiCele	IsiThonga
hola	Hola	hola
inkosi	ihhosi/iyosi	hosi
inkomo	ihhomo/iyomo	-homo
amahhanisi	amahhanisi	hanisi
amahewu	amahewu	hewu

Ngesinye isikhathi ungwaqa /hh/ uphinyiswa njengo /y/.

5.3.2 OngwaqabaThwa

Abacwaningizilimi kuzilimi zabomdabu abanjengoDavey (1975:49). Snyman (1974:41) Argyle (1986:54) noLouw (1974:115), benza ucwaningo olunzulu ngezilimi zabaThwa kanye namaLawu, nokuthi mthelela muni ezaba nawo olimini lwe siZulu kanye nesiXhosa. Bonke bayavumelana ngokuthi ongwaqabathwa (Clicks) bayatholakala kulezi zilimi futhi bangena njengemifakela. Lokhu kukhombisa ngokusobala ukuthi lukhona ulimi lwabomdabu olwabe lukhulunywa emandulo olungumthombo wazo zonke izilimi.

U-Argyle (1986:54) uchaza ukubakhona kolimi lwabaThwa ngokuthi:

All the records Ks (Khoisan) languages exist and surviving are in varying degrees genetically related to the existing languages which influenced Zulu.

Okuhunyushwe ngokuthi:

Yonke imibhalo ngezilimi zabaThwa ikhona futhi igcinekile futhi ikhomba ukuthi izilimi ezikhona zabanawo umthelela olimini lwesiZulu.

Ukuthi ulimi lwabaThwa selwaphela akwamukeleki kodwa lusaphila ngezindlela ezithile ngoba lwaba nawo umthelela olimini lwesiNguni. UZungu(1989:69) uthi ulimi lwabaThwa namaLawu lwaba nawo umthelela olimini lwesiZulu ngokuthi amaZulu ahloniphayo amane asebenzise uhlamvu olungungwaqabaThwa ukuze uhlamvu aluhloniphayo lungabizeki. NamaXhosa ayahlonipha kakhulu, ikakhulukazi abesifazane

Ukuhlonipha kwabesifazane kukhomba ukuthi owesifazane useguqukile empilweni nasenhlalweni manje useyinkosikazi ngakho kufanele ahloniphe, agcine zonke izihlonipho ukuze naye ahlonipheke. UNyembezi (1973:13). UDoke 1930:58) kanye noZulu (1987:49) bakubeka ngokuthi zintathu izinhlobo eziyisizinda songwaqabaThwa. Labo ngwaqa bango:

NgwaqabaThwa abangenazwi /c /q/, kanye no /x/.

c [l] cela [léla]

q [l] iqola [ilǀla]

x [ll] xova [llǀva]

uXesibe [ullesibe]

Izibonelo:

IsiZulu	IsiCele
icici	licici/iqiqi
xola	cola
xebula	cebula

qoma	Coma
qoqa	coca

{a} OngwaqabaThwa abangosovuthela

ch [lh] chichima [lhi/hima]

qh [lh] qhuga [lhuga]

abakwaCele babiza ngokuthi /ch / endaweni kangwaqa u / qh /

xh [lh] ixhegu [i/lhegu] ichegu

AbakwaCele babiza u / xh / ngo / ch/.

{b} Ongwaqabathwa abankankazayo

nc [nl] incence [inlénlê]

nq [ŋl] inqola [inŋola]

nx [ŋl] inxele [inŋélê]

{c} OngwaqabaThwa abangamonkankane

nc [n/], nx [n] nq [n!] ngc [nlg] [n/g]

Isibonelo:

IsiZulu	IsiCele
Ngcola	ngcola
Ngcofoza	ngqofoza
Inxiwa	inxiwa
inxele	inxele
inqola	incola
Nquma	ncuma
Ingxabano	ingcabano
Ingxenye	ingcenyé

{d} OngwaqabaThwa ababizeka ngezwi elingagcwele.**IsiZulu****IsiCele**

gc [lg] uGcaba [u/gaba]

gcoba	[/gɔba]	gcoba	[//gɔba]
gq [/g]	gqoka [//gɔka]		
ugqumgqumu	[u/gmu/gumu]	ugcumgcum	[u/gumu/gumu]
gx [//g]	gxuma [//guma]		
gxabha	[//gabha]		

AbakwaCele ungwaqa u /gx / bayamphambanisa nongwaqa u / gc / kanye no /gq

{e} OngwaqabaThwa abanezwi elikhulu benkankaziwe.

IsiZulu

ngc [η/g] ingcebo [iη/géɓɔ]
 ngq [η/g] ingqondo [iη/gɔndɔ]
 ngx [η//g] ingxoxo [iη//gɔ//ɔ]

IsiCele

ingcebo [iη/géɓɔ]
 ingcondo [iη/gɔndɔ]
 ingxoxo [iη//gɔ//ɔ]

Okuphawulekayo mgongwaqabaThwa.

{f} Osingankamisa

Lena yimisindo ebizeka njengonkamisa.

IsiZulu

y [j] iyoyo [ijɔjɔ]
 yethu [jethu]
 w[w] wela [wéla]
 woza [wɔza]

IsiCele

iyoyo [ijɔjɔ]
 yethsu
 wela [wéla]
 wota [wɔta]

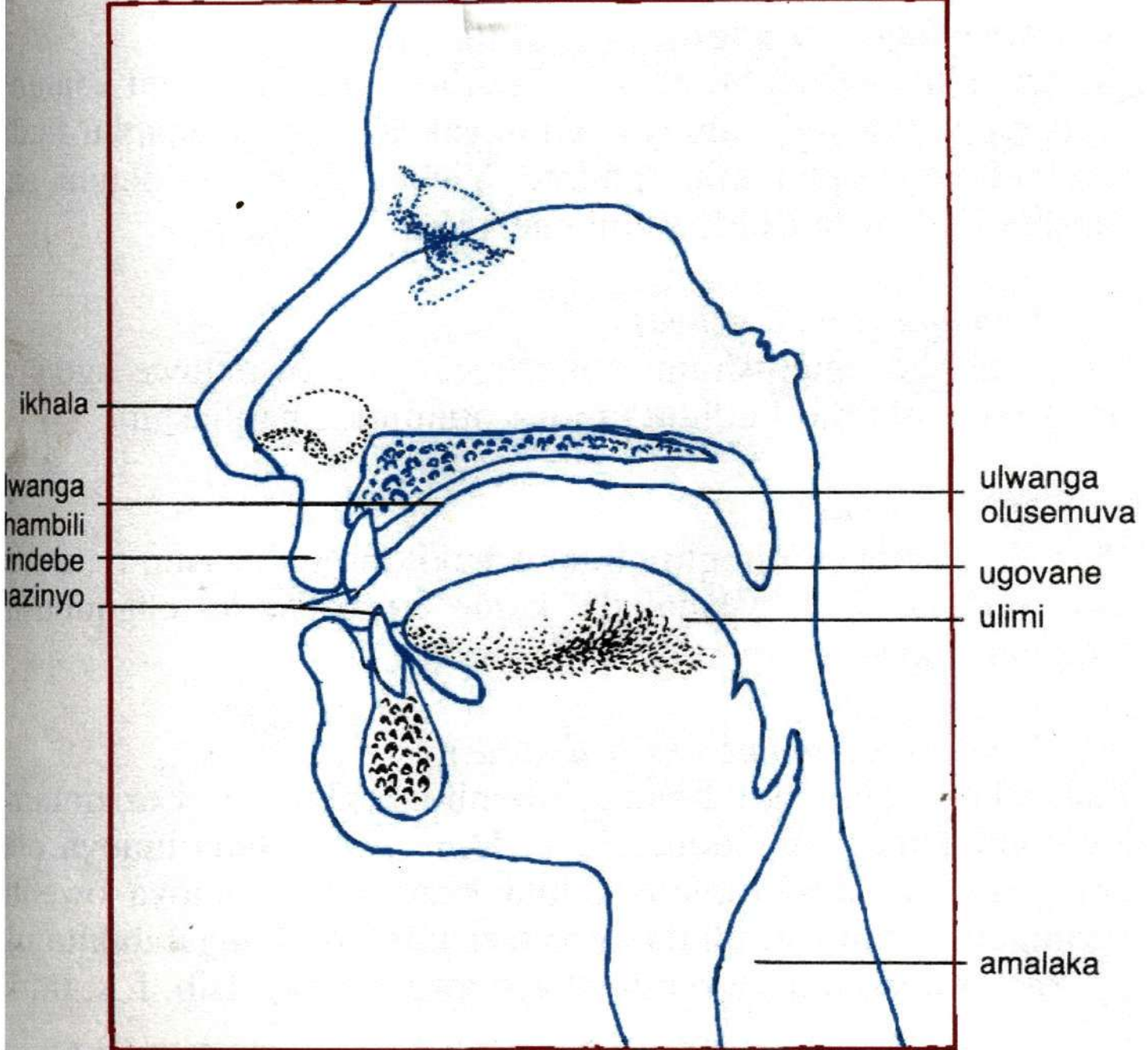
IsiZulu siyefana nesiCele ekubizeni labongwaqa.

5.3.3 Izitho zokukhuluma

Isidalwa esingumuntu sadalwa saphiwa nguMdali izitho zokukhuluma ukuba zifeze umsebenzi othile okufanele ziwenze. Sibona amazinyo akagcini ngokukhuluma, kodwa enza ubuso nomlomo kubukeke kahle. Futhi asiza kakhulu ekugayeni ukudla.

Izitho zokukhuluma singazihlukanisa izigaba ezintathu:

- Ezisondelene namaphaphu
- Ezisemlonyeni



Izitho zokukhuluma.

(c) Ezisemakhaleni

Izitho zokukhuluma ezisondelene namaphaphu

(a) **Amaphaphu**

Atholakala esifubeni. Ukunyakaza kwamaphaphu kwenza ukuba umoya ophakathi uphume. Lowo moya ophumayo nguwo kanye oveza imisindo eyahlukene.

(b) **Uqhoqhoqho**

Yilapho kudlula khona umoya ophuma emaphashini.

(c) **Igilo**

Litholakala ngaphezulu noqhoqhoqho. Libonakala kahle kumuntu wesilisa ngoba liyaqhosha ngaphansi kwesilevu.

(d) **Izintambo zephimbo**

Lezi zintambo ziyasondelana noma ziqhelelane. Uma ziqhelelane, umoya ophuma emaphashini uyahuza udlule kuzo awunazwi.

Isibonelo:

f, s, th, kh

Kepha uma umoya osala emaphashini udlula unyakazise lezi zintambo umsindo ophumayo uba nezwi

Isibonelo:

mb, ng, z, ndl

Izitho zokukhuluma emlonyeni

(a) **Izindebe**

Yizicutshana ezimbili ezingaphambili zomlomo. Umsindo ovela ngokuhlanganisa izindebe zomlomo ubizwa ngokuthi ngondebembili.

Isibonelo:

b, bh, mb, p, ph, mp, m.

(b) **Amazinyo**

Uma sikhuluma siphimisa amagama athile sisebenzisa amazinyo, izindebe ezingezansi. *Imisindo evela noma noma eyakheka ngokusebenzisa amazinyo.* Le misindo yethiwa leli gama ngoba udebe luhlangana namazinyo angasenhla ukuze kuvele le misindo engo:

mf, mv, f, v.

(c) Ulimi

Yonke imisindo ivela ngenxa yokunyakaza kolimi.

(d) Izinsini

Yilapho amazinyo ebambelela khona noma ehlangana nenyama emlonyeni

Isibonelo:

t, d, nt, nd, th.

(e) Ulwanga

Lokhu kuwuphahla lomlomo. Miningi imisindo ebizeka lapha olwangeneni.

Silwehlukanisa ngokuthi: ulwanga olulukhuni kanye nolwanga oluthambile.

Izibonelo:

th, tsh, j, sh, nj, ny, dl, ndl

(f) Ugovane noma ilaka

Yinyama uthi uma uke wayithinta umuntu ubuyisa konke akudlile ngaso lesi sikhathi.

Izibonelo:

h, hh

(g) Amakhala

Uma umoya ungakhishwanga ngomlomo uyaye uzifunele intuba yokuphuma, ngakho-ke uphuma ngamakhala. Le misindo ephuma ngamakhala iyaye izwakale kahle lapho umuntu ephethwe umkhuhlane.

5.4 Ifonoloji

Ifonoloji umkhakha wocwaningo zilimi ogxile emithethweni yokuguquka kwemisindo yenkulumo. Leyo misindo okufundwa ngayo kuthiwa yifonoloji, uNkabinde (1975) *uthi*

[“Is the structure or study of speech in a language or study of speech sounds in a scientific manner used in a particular language in general.]

Okuhunyushwe ngokuthi:

Ukwakhiwa noma ukuhlola inkulumo yolimi noma yemisindo ngendlela yobuchwepheshe bolimi lolo oluthintekayo. Kubakhona inguquko evelayo emisindweni lapho kukhulunywa.

Leyo nguquko yahlukaniswe kanje:

- (i) Ukuqina konkamisa
- (ii) Ukweqiwa konkamisa
- (iii) Ukuthelelana konkamisa
- (iv) Ukushintshana konkamisa
- (v) Ukunkankaza
- (vi) Ukulwangisa
- (vii) Ukungwaqazisa
- (viii) Ukuqina kongwaqa
- (ix) Isifanekiso

Ukulumbana konkamisa

Yilolo nalolo limi lunemithetho yalo abakhulumi besiZulu nesiCele kufanele bayilandele lemithetho, IsiZulu kanye nesiCele asivumi ukubiza igama uma onkamisa belandelana. IsiZulu nesiCele siyababumbanisa labonkamisa ngokulandela umgudu othile.

Izibonelo

IsiZulu

na +inja = nenja

nga + umuntu = ngomuntu

Uma unkamisa u / a / elandelana nomunye unkamisa u / a / ayikho inguquko

Isibonelo

na + abantu = nabantu

IsiCele

na +inja = nenja

nga + umunu = nomunu

Kukhona ukulumbana konkamisa wemvelo ulandelwe ngunkamisa wemvelo: u / i /
noma u / u / .

Izibonelo

Ngambona ngempela

- (i) nga > yisakhi sesandiso
- (ii) mpela > ibizo eliqala ngonkamisa u / i /
- (iii) Unkamisa /a/ isakhi sesandiso ulumbana nonkamisa u /i/ oqala ibizo
kwasekuvela unkamisa /e/ nga + impela = ngempela

Ngithandana nomfana

Ngitsandana nofwana

- (i) na > yisakhi sokuhlanganisa
- (ii) umfana > ibizo eliqala ngonkamisa u / u
- (iii) Unkamisa /a/ wesihlanganiso ulumbene nonkamisa /u/ oqala ibizo kwasekuvela
unkamisa /o/

IsiZulu

na + umfana = nomfana

IsiCele

na + fwana = nofwana

Ibhange lwethu livulile

- (i) lwa > isivumelwano songumnini
- (ii) thu > isiqu songumnini woqobo
- (iii) Unkamisa wesivumelwano ulumbene oqala isiqu songumnini kwasekuvela
unkamisa u / e /
lwa + ithu = lwethu

Ngezwa ngawe

- (i) nga > isivumelwano sikamenzi enkathini eyedlule
- (ii) zwa > isenzo esinelunga elilodwa esinonkamisa u-i- wesiqu sesenzo
kwasekuvela unkamisa omusha u – e nga + izwa

Ukweqiwa konkamisa

Zintathu izindlela zokweqiwa konkamisa

- (a) Beqiwa ngokohlelo
- (b) Beqiwa ngokuthanda
- (c) Beqiwa ngokwempoqo

1. Ukweqiwa ngokohlelo

Isivumelwano songumnini

si + a = sa “isifo sami”

li + a = la “ikhanda lami”

Isabizwana sokubala

IsiZulu

zi + o + nko “izinkomo zonke”

li + o + dwa “iduku lodwa”

IsiCele

“tiyomo tonke”

“liduku lodwa”

2. Ukweqiwa konkamisa ngokuthanda

Loluhlobo lokweqiwa konkamisa lutholakala lapho umuntu ekhuluma ngokushesha hhayi ngokuba kubhaliwe.

3. Ukweqiwa konkamisa ngokwempoqo

- (i) Thandi funda kahle (uThandi)
- (ii) Wena mfundi uyangihleka (umfundi)
- (iii) Lo mfana kaDlezi ufunda eMlonde (umfana)
- (iv) Angibhemi nsangu (insangu)
- (v) Akanamntwana uThayela (umntwana)
- (vi) Ufuna malini namuhla (imali)

Ukuphakama konkamisa

Ukuphakama konkamisa kuwukukhuphuka kukankamisa wokuvela u /o/ noma u /e/ egameni uma unkamisa elandelwa ngunkamisa wemvelo ophezulu u / i / no / u /

IsiZulu	IsiCele
Iposi [iposi]	iposi [iposi]
Izoni [izoni]	itoni [itoni]
Indoni [indoni]	indoni [indoni]
Inkosi [inkosi]	iyosi [iyosi]

Ukushintshana konkamisa

Yindlela yokuguquka kukankamisa /a/ obengunkamisa /e/, isakhi sokuphika ngu /nga/. Lesi sakhi singaguquka sibe u /nge/ Isakhi sesiqondiso esisaqhubeka ngu /sa/ Lesi sakhi siguquka sibe ngu /se/.

ube + nga + ka + khokhi = ubengakakhokhi

li + nga + na + lutho = *lingenalutho*

u + sa + mncane = usemncane

Uma unkamisa u /a/ elandelwa ngunkamisa u /u/ sithola ukulumbana bese kuvela *unkamisa omusha u/o/*

a + u = o

IsiZulu

wa + umuntu = womuntu

nga + umuthi = ngomuthi

na + umama = nomama

IsiCele

wa + umunu = womunu

nga + umuthsi = ngomuthsi

na + umama = nomama

5.4.2 Isibolekamsindo (Assimilation)

Ukubolekana kwemisindo engonkamisa noma ongwaqa abaphinyiswayo kudala inguquko ethile emsindweni walokho okusuke kuphinyiswa. Lokhu kuthatha isimo

somunye umsindo kubizwa ngokuthi isibolekamsindo zimbili izinhlobo zesibolekamsindo.

Singazihlela kanje:

- (a) Isibolekamsindo esiphelele
- (b) Isibolekamsindo esiyisigece

Isibolekamsindo esiphelele

Izenzo ezijwayelekile zakha ukuphika ngokujobelela isakhi sokuphika u / nga / .

Isibonelo

funga + anga = funganga

qonywa + anga = qonywanga

Izenzo eziphundlulukile zakha ukuphika ngendlela ethile. Kubakhona inguquko ethile evelayo.

sho + anga = shongo

Inguquko ivele ngonkamisa u / a / ogcinile wesakhi sokupheka anga uboleke isimo sikankamisa u / o / wesiqo sesenzo esiphundlulekile u / sho /. Lokhu kubolekana kuguqule sonke isimo sikankamisa u / a / ogcinile wesakhi sokuphika u / nga /. Izenzo ezinhlamvunye zakha indlela ephoqayo ngokuyoboleka u / na / .

Izibonelo

IsiZulu

dla + ana = dlana :

Dlana mfana kaTembe

pha + ana = phana:

Phana lezi zingane

IsiCele

Dlana fwana kaTembe

Phana leti tingane

Isenzo esiphundlulekile u / sho / sakha indlela ephoqayo ngokujobelela u / na / unkamisa ogcinile ku / na / uyaguquka ube ngunkamisa u / o / ofana nowesenzo / sho/

Isibonelo**IsiZulu**

sho + na = shono : shono lomthandazo

Izenzo eziwayelekile zakha impambosi yokwenzela ngokujobelela isijobelelo u /ela/

IsiCele

shono lomthsandzato

Isibonelo**IsiZulu**

geza + ela = gezela

funda + ela = fundela

IsiCele

geta + ela = getela

fundza + ela = fundzela

Isibolekamsindo esiyisigece

Imisindo ethile eboleka kancane isimo, isimo somsindo owandulelayo noma elandelayo. Lokhu kubolekane akubibikho ukuguquka komsindo ongakanani. Uma onkamisa abaphambili noma emuva abaphambili noma emuva, abaphakathi nendawo u / e / no /o/ belandelwa egameni ngonkamisa abaphambili noma emuva baphezulu / i / noma / u / bayaye bathathe isimo sonkamisa abaphezulu basithathe kancane noma ngokuyisigece.

Isibonelo**IsiZulu**

esiswini [esiswini]

kwethu [kwethu]

esitolo [esitolo]

inhlebi [inte Bi]

isiCele

esiswini [esiswini]

kwethsu [kwethsu]

esitolo [esitolo]

ihlebi [i e Bi]

Ukunkankaza ngokunye kwalokhu kubolekamsindo.

Singakuhlela ngokuthi:

(a) Isibolekamsindo esiqhubekayo

(b) Isibolekamsindo esihlelayo

Isibolekamsindo esiqhubekayo

sho + anga = shongo

Uthisha akashongo ukuthi masidlale

sho + na = shono

Shono mfundisi ukuthi ubuya nini phesheya

IsiZulu siyefana nesiCele lapho kwenziwa isibolekamsindo esiqhubekayo

Lapha sibona unkamisa wesiqu sesenzo esiphundlulekile u /sho / eguqula isimo sikankamisa wesakhi esilandelayo.

n + b = mb ibiza > imbizo

n + th = nt thenga > intengo

n + kh = nk khuluma > inkulumo

n + ph = mp phatha > impatho

Lapha ngenhla sibona umankankane u / n / enza inguquko ethile kumisindo elandelayo.

Isibolekamsindo esihlehlayo

Lapha sibona unkamisa u /u / ophezulu emuva enza ukuba unkamisa u / e / ophakathi naye aphakame kanje.

isithembu [isithembu]

impethu [impethu]

Unkamisa u / i / ophezulu phambili wenza ukuba unkamisa u / e / ukuba naye aphakame kanje:

esontweni [esontweni]

esangweni [esangweni]

Ukunkankaza

Umankankeni uyakwazi ukuguqula imisindo elandelayo. Abanye bambiza ngokuthi ngu “nguqunguqu”. Leyo misindo elandelayo ibizwa ngokuthi ukunkankaza. Ukunkankaza kutholaka uma :

- (i) Kwakhiwa amabizonto isigaba 9 no 10
- (ii) Kwakhiwa amabizomuntu isigaba 9 no 10
- (iii) Kwakhiwa iziphawulo isigaba 9 no 10

Izibonelo

Impilo yakhe ayimnandi

in = isiqalo samabizo esigaba 9

phila = isiqu sesenzo esinhlamvumbili

mp = umsindo omusha obangwa ukuhlangana kukamankankana /n/ wesiqalo samabizo esigaba 9 kanye nomsindo /ph/. Olwimini lwesiCele akaguquki u /ph/.

IsiZulu

impilo

Imbizo izomenyazelwa

(i) in = isiqalo samabizo isigaba 9

(ii) biza = isiqu sesenzo esinhlamvumbili

(iii) mb = ngumsindo omusha ovele ngokuhlangana kwemisindo $n + b = mb$

IsiCele

imphilo

Imbito itawumenyetelwa

5.4.3 Isilahlamsindo (Dis-Assimilation)

Kuyaye kube khona ukuphimisa ongwaqa abathile uma belandelana lobu bunzima bokuphimisa labo ngwaqa abalandelana ngendlela ethile buveza ungwaqa omusha ophinyiswa ngendlela ethile engafani.

Izibonelo

Ukulwangisa

IsiZulu

umlomo + wana = umlonyana

inkabi + wana = inkatshana

ilumbo + wana = ilunjana

IsiCele

unomo + wana = unomwana/unonyana

iyabi + wana = iyabiyana

ilumbo + wama = ilunjana

IsiCele silandela izindlela ezimbili (i) ngokujobelela u /-wana/ noma uNdebembili abe ngulwangeni u /-ny/

Ukungwaqazisa

Uma onkamisa belandelana ngendlela ethile egameni, nalelo gama liyaphoqeka ukuba *ligaxe ungwaga othile phakathi kwalabo nkamisa abalandelanayo*. Ngesinye isikhathi ungwaga lo uyabolekwa ekuqaleni kwegama uma igama liqala ngonkamisa ongwaga abasetshenziswayo yilaba: /w/ , /y/ , /s/ , /ng/ , /hh/.

Lapho kulisetshenziswa khona:

1. /-y-/ Esivumelwaneni senhloko u /-i-/ kanye nesenzo esiqala ngonkamisa /a/ noma /o/.

Isibonelo**IsiZulu**

i + akhile = yakhile

Yakhile le ndoda

i + ondla = yondla

Yondla le ngane

i + ondile = yondile

Yondile le ngane kaNdlovu

IsiCele

i + akhile = yakhile

Yakhile le ndzodza

i + ondla = yondla

Yondla le ngane

i + ondile = yondile

Yondile le ngane kaNdlovu

2. /-w-/ Esivumelwaneni senhloko u /u/ kanye nesenzo esiqala ngonkamisa u/a/ noma u /o/

Izibonelo

u + akhile = wakhile

u + ondile = wondile

3. /-w-/ Ekwakheni indlela esabizo ngesakhi uku – ezenzweni eziqala ngonkamisa u /a/ noma u /o/

Izibonelo

uku + akha = ukwakha

uku + ethula = ukwethula

uku + eba = ukweba

IsiZulu siyefana nesiCele uma kwakhiwa indlela esabizo

4. /-w-/ ekwakhiweni kwezinciphiso

IsiZulu

umuntu + ana = umntwana

indlu + ana = indlwana

IsiCele

munu + ana = munwana

indlu + ana = indlwana

5. /-w-/ Ekwakhiweni kondaweni

IsiZulu

imfundo + ini = emfundweni

umlilo + ini = emlilweni

IsiCele

imfundo + ini = emfundweni

unilo + ini = enilweni

5.5 Imofoloji

Imofoloji indlela yokuhlola nokucwaninga ukwakhiwa kwamagama nokuthi avela kanjani ukuze igama liveze umqondo ozwakalayo. Imofoloji ucwaningo ngokwakhiwa kwamagama kulolo limi okukhulunywa ngalo noma olucwaningwayo. Umongo wesakhiwo segama ungalaziywa ngokuthi yingxenye ezimele okuyiyona eveza incazelo yegama. Lokhu kuvezwa wukuthi igama lakheka ngesiqu, ngomsuka, ngesiqalo kanye nesijobelelo. Lokhu singakuchaza kanje: ngesiqu bona, okungafakwa izindlela eziningi ezingaveza izindlela ezahlukeni, njengokuthi sengibonile singalihlahlela ngalezindlela

se-manje

-ngi-mina-okuyinhloko yomusho

-hamb- ngumsuka

-ile inkathi edlule ephelele, okuyisijobelelo

ngakho ke igama “sengihambile” lakhiwe izingcezu eziningana eziveza incazelo yegama noma yesiqu ngokohlelo olubizwa ngokuthi izakhi

UNKabinde (1975:39) uyichaza iMofoloji ngokuthi :

Is the study of word formation or how word forms are affected by inflection, derivation and composition.

Okuhunyushwe ngokuthi:

Kungukucwaninga ngokwakhiwa kwamagama noma nokuthi amagama akheka kanjani ngokujobelela ngeziqalo nangaveza enye incazelo

Igama lakheka ngokulandelelana kwemisindo eveza umqondo. Le misindo ibekwe ngendlela yokuthi iyahlanganiswa ukuze kuvele uhlamvu ngalunye bese kuvele incazelo yegama lelo.

5.5.1 Usobizo

Usobizo ngolunye ucezu olukhulu esiZulwini lwakhiwa yizingcezu ezimbili, kanje:

(a) Ibizo

(b) Isabizwana

5.5.2 Ibizo

Ibizo yigama lento ebonakalayo noma engabonakaliyo.

Isibonelo:

Okubonakalayo

umuntu, umfula, amathe, indlu, indlela, umfundisi

Okungabonakaliyo

Amanga, amahloni, ulaka, uthando, amakhaza, iphupho, ihlazo

Ngakho-ke amabizo ayahlelwa ngezigaba zawo. Lokhu kuhlelwa kwamabizo kwenziwa ngenxa yeziqalo zawo ezingafani. Ngesinye isikhathi iziqalo ziyefana kodwa zenza umsebenzi owahlukile.

Ukuqhathaniswa kwezigaba zamabizo esiZulu, isiCele kanye nesiThonga

	Proto B	IsiZulu	IsiCele	IsiThonga
1	*mu-	um(u-)	u-	mu/m-
1a	*∅	u-	u-	∅
2	*ba-	ab-	aba-	va-
2a	* <u>va</u> / <u>vo</u>	o/awo-	o-	va-
3	*mu/mũ-	um(u-)	mu	ma/m-
4	*mi/mi-	(i)	i/(mi)-	mi-
5	*li/li	I(li)	I(li)-	ri-
6	*ma-	ama	ama-	ma-
7	*ki-	isi-	i(si)	xi/(shi)
8	*Bi/ <u>yi</u> / <u>yî</u>	-	ti-	zwi-
9	*ni-	iN-isi	N/yiN-	
10	*lî-	izi	i-	iziN-
10a	*lî-nî-	iziN-	i-	tiN-tiN-
11	*lu-	u(lu)-	u/lu-	ri
12	*ka-	-	-	-
13	*tu-	-	-	-
14	* <u>yu</u> -	ubu-	bu-	vu-
15	*ku-	uku	ku-	ku-
16	*pa-	(pha)	(pha)	(fha)
17	*ku-	(ku)	(ku)	(hu)
18	*mu-	(mu)	(mu)	(mu)

IsiCele asisebenzisi umankankana /m/ kusigaba sokuqala nakuzigaba 8 no 9

Incazelo

- (a) Iziqalo zamabizo zikhombisa ukuthi amabizo akuziphi izigaba.
- (b) Iziqalo zamabizo ziyisisekelo sezingcezu zenkulumo.
- (c) Iziqalo zamabizo ziyisisekelo sezivumelwano ezithile.
- (d) Iziqalo zamabizo zikhomba ukuthi ibizo lelo lisebunyeni noma ebuningini

Kwezinye izigaba iziqalo ziyefana

Ngesinye isikhathi lapho amaCele ekhuluma ngokusheshisa, u /a/ esigabeni sesi 6 uyeqiwa

IsiCele asisebenzisi isiqalo esiphelele kwezinye izigaba.

Isibonelo:

IsiZulu	IsiCele
amadoda	(a)madodza
amafutha	(a)mafuthsa
amakhaya ethu	makhaya ethsu

5.5.2.2 Imifakela

IsiCele esigabeni sesithathu sisebenzisa amabizo avela kwezinye izilimi njengesingisi, isiXhosa, isiBhunu kanye nesiZansi. Kuyabonakala ukuthi isiCele sithatha lawa mabizo esiZulwini ngokuba yiso isiZulu esiqale sathatha lawa mabizo kulezi zilimi.

Isibonelo:

IsiZulu	IsiCele
isikebhe	sikebhe
isitaladi	sitaladzi

isitofu	sitofu
isipilingi	sipilingi
isipunu	sipunu

Cishe umsuka wala mabizo esiNgisi nesiBhunu aqala ngo /sk/, /st/, /sp/, /s/ okuthi lapho edluliselwa kusiCele aqalisa ngongwaqa u/si/ bese esiZulwini aqalise ngesiqalo u /i/.

Kuliqiniso ukuthi amabizo esiCele ayimifakela akhiwa ngokufanayo nezinye izilimi zesiNguni bese wona elandela indlela amaCele akhuluma ngayo. UCole (1990) ubeka ngokuthi:

In the process of adoptives in that their linguistic home and Environment phonologically, just as an adopted child adopted to the way of life and behaviour pattern and attitudes of its new family.

Kuhunyushwe ngokuthi

Ngenkathi kwamukelwa lawo magama okungesiwo awomdabu indawo leyo noma isizinda lapho kukhulunywa lolo lulimi ifonoloji imane iguquke njengalokho kwamukelwa wakwelinye ikhaya, obephila enye impilo nendlela yakhe yokuziphatha, iphenduka ifane naleyo yalelo khaya elisha.

Isisusa samabizo lawo aziyamanisa ngokwemofoloji yesiBhunu nesiNgisi ukuze ihambisane ngokwemofoloji yesiCele. Indlela yezilimi zesilungu eyenza eyakha ngayo ubuningi yakhiwe ngendlela yokuthi ivumelane neziqalo kanye nezijobelelo zezigaba zamabizo. Le nguquko yenzeka nje kangangokuthi lowo okhuluma isiCele igama lelo liwulimi lwakhe.

5.5.2.3 Ukuvela kwamabizo

Kukhona amabizo avela ezenzweni

Lawa ngamabizomuntu.

Isibonelo:

Isenzo	IsiZulu	IsiCele
---------------	----------------	----------------

busa	umbusi	mbusi
funda	umfundi	mfundi
alusa	umalusi	malusi
hamba	isihambi	sikhambi / sihambi

Leli gama lokugcina lisetshenziswa nangabaseNhlangwini kanye namaBhaca. Kukhomba khona ukuthi isiCele sicaphunile amagama asetshenziswa yilezi zilimi zezigodi ezingomakhelwane.

Izinhlobo zamabizo

Amabizomvama

Lawa amabizo angasuselwa kwamanye amabizo

Isibonelo:

Izinhlobo zamabizo

Amabizomvama

Lawa ngamabizo angasuselwa kwamanye amabizo

Isibonelo:

IsiZulu

umuntu

umuzi

isondo

IsiCele

muntu

muti

sondo

Amabizomuntu

Lawa ngamabizo aphaathelene nabantu asuselwa

Isibonelo:

IsiZulu

alusa > umalusi

funda > umfundisi

hlola > umhloli

akha > umakhi

IsiCele

alusa > umalusi

fundza > umfundisi

hlola > umhloli

akha > umakhi

Kukhona amabizomuntu asuselwa ezenzweni eziyimpambosi yokwenziwa

Isibonelo:**IsiZulu**

dakwa > isidakwa

kholwa > ikholwa

fundisa > isifundiswa

IsiCele

dakwa > isidakwa

kholwa > ikholwa

fundisa > isifundiswa

Amabizoqoqa

Lawa ngamabizo akhiwa ngokuhlenganisa izinto eziningana ngegama elilodwa

Isibonelo:

ihlathi - imithi eminingi

ithala - imikhonto eminingi

ibutho - izinsizwa zempi

(a) Amabizoqoqa akhiwe ngesijobelelo u /-se/. Lesi sijobelelo sakha amabizoqho abantu besifazane kanye nabesilisa.

Isibonelo:

uThulase

uZulase

uNtandose

uMdlalose

uNyawose

(b) Amabizoqho ngesakhi -u /-no/. Nalawa mabizo asetshenziswa kakhulu kubantu besifazane. Isakhi u /-no/ siyisifinyezi sebizo "unina".

Isibonelo:

Unina wolwazi - uNolwazi

Unina wobuhle - uNobuhle

Unina wempilo - uNompilo

Unina wempucuko- uNompucuko

Unina wemali - uNomali

Kukhona amagama abantu besifazane aqalisa ngesakhi u /no/ akhomba ukwedelela noma inhlamba.

Isibonelo:

uNomajalidi

uNomabhulukwana

uNozidumo

uNokufa

uNomatekisi

Isakhi u /-so/ sikhomba ukuthi uyise ka-.

Isibonelo:

uyise + amandla > uSomandla

uyise + ulwazi > uSolwazi

uyise + ikhaya > uSokhaya

uyise + bhuza > uSobhuza

uyise + amatekisi > uSomatekisi

Isakhi u /-ma/ sikhomba ukuthi indodakazi ka-.

Isibonelo:

uMaMdletshe

uMaSikhonza

uMaMbhele

uMaGumede

uMaShumi

(c) Amabizongxube

Izingcezu ezimbiliziyahlangana zakhe ibizo elithile

Isibonelo:

ibizo + ibizo > ukhandampondo - ikhanda + upondo

ibizo + isiphawulo > ubabomkhulu - ubaba + omkhulu

ibizo + isibaluli > amanzamhlophe - amanzi + amhlophe

isenzo + isenzo > umhambuma - hamba + ima

(d) Izikhuliso zamabizo

amabizo ayakhuliswa ngokujobelela u /-kazi/ into ibonakale sengahti inkulu.

Isibonelo:

itshe	- itshekazi
ulwandle	- ulwandlekazi
indlu	- indlukazi
izinyo	- izinyokazi

Isijobelelo u /-kazi/ sakha ubulili besifazane

Isibonelo:**IsiZulu**

imbuzi	- imbuzikazi
inja	- injakazi
inkosi	- inkosikazi

IsiCele

imbuti	- imbutikazi
inja	- injakati
iyosi	- iyosikati

(e) Amabizo aphuma ezababazweni

Maye!	> ubumaye
Khwibi !	> ubukhwibikhwibi

(d) Izinciphiso Zamabizo

Izinciphiso zamabizo zisho lokhu okulandelayo

- (i) ukutetema
- (ii) ukudelela
- (iii) ubuncane bento ngomzimba
- (iv) ubuncane bento ngeminyaka
- (v) ubuncane bento ngenani

Izibonelo

- (a) Umntwana wami uSiphelele usefunda ekholiji
- (b) Ngizoyithola le-ndojeyana eyeba izinkukhu zami
- (c) Le mbuzana yakho ayingigculisi
- (d) Inganyana ka-Zondi ihlakaniphile
- (e) Angiyidingi imadlana yakho.

Lapho kwakhiwa izinciphiso kuyefana esiZulwini nakuso isiCele.

5.5.3 Isabizwana

Isabizwana yigama elimele ibizo emshweni.

Isibonelo:

IsiZulu

uThoko ufunda incwadi

Yena ufunda yona

Abafana bafunda esikoleni

Bona bafunda khona

isiCele

uThoko ufunda newadi

Yena ufunda yona

Bafwana bafunda esikoleni

Bonke bafunda khona

Izinhlobo zezabizwana

- (a) Isabizwana Soqobo
- (b) Isabizwana Sokubala
- (c) Isabizwana Sokukhomba
- (d) Isabizwana Sesichasiso

5.5.3.2 Isabizwana Soqobo

Sibonakala ngokugcina ngo /-na/

Yena ufunda yona

Zona zidlala lona

Uhla lwezabizwana zoqobo

IsiZulu

mina

thina

wena

nina

1. yena

2. bona

3. wona

4. yona

isiCele

mina

thsina

wena

nina

yena

bona

wona

yona

5.	lona	lona
6.	wona	wona
7.	sona	sona
8.	zona	tona
9.	yona	yona
10.	zona	tona
11.	lona	tona
12.	--	--
13.	--	--
14.	bona	bona
15.	kona	kona

Amabizo aphuma ezabizweni

Aphuma ezabizwaneni zoqobo

mina > ubumina

yena > ubuyena

Asuselwa ezabizwaneni zokubala ngesiqu u /-nke/.

wonke > uwonke

wonke > uwonkewonke

Izibanjalo ezisulelwa ezabizwaneni zokukhomba

leli > yileli / ileli

lelo > yilelo / ilelo

leliya > yileliya / ileliya

5.5.3.3 Izabizwana Zokukhomba*Lesi sabizwana sikhomba izindawo ezintathu*

Uhla lwezabizwana zokukhomba

	IsiCele			IsiZulu		
	duze	kude	buqamama	eduze	kude	buqamama
1.	lo	lowo	lowaya	lo	lowo	lowa/ya/na
2.	laba	labo	labaya	laba	labo	labaya/na
3.	lo	lowo	lowaya	lo	lowo	lowa/ya/na

4.	le	leyo	leyaya	le	leyo	leya/yana
5.	leli	lelo	leliya	leli	lelo	leliya/na
6.	lawa	lawo	lawaya	lawa	lawo	lawaya/na
7.	lesi	leso	lesiya	lesi	leso	lesiya/na
8.	lezi	lezo	leziya	leti	leto	letiya/na
9.	le	leyo	leyaya	le	leyo	leyaya/na
10.	lezi	lezo	leziya	leti	leto	letiya/na
11.	lolu	lolo	loluya	lolu	lolo	loluya/na
12.	--	--	--	--	--	--
13.	--	--	--	--	--	--
14.	lobu	lobo	lobuya	lobu	lobo	lobuya
15.	lokho	lokho	lokhuya	lokhu	lokho	lokhuya

AmaCele avamise ukusebenzisa isijobelelo u /-na / kuzabizwana zokukhomba kude

Ukusebenza kwesabizwana sokukhomba

(a) Sandulela ebizo emshweni

Leli hembe ngalithenga kwaZithokozise

Lelo bhasi lingikhumbuza kude

(b) Silandela ibizo emshweni

Abafana laba abasineki

uNobuhle lo ulungile

Iloli leli liyingozi

(c) Singena sodwa emshweni

Lezi zidla zodwa

Lobuya buyifa lamagwala

Lelo liphekwe nguSiphiwe

5.5.3.4 Isabizwana Sokubala

Isabizwana sokubala sineziqu u/-nke/, /-dwa/, /bili/, /thathu/, /-ne/ no /-hlanu/.

Ake sikhanyise lokhu ngemisho

1. Bahlala bodwa

Zifunda zodwa izingane

2. Bobali bahlala eGamalakhe

Ngizobafuna bobathathu

3. Bonke abadala balungile

Zonke izingane seziyewayela

4. Zozine zigqoke kahle

Ngizothenga zozimbili izinkomo

5. Zozinhlanu zifunda eBhekameva

Ngizozifuna zozinhlanu lezizincwadi

Ukuhlelwa kwesabizwana sokubala esisebenzisa isiqu

IsiZulu	IsiCele
ngedwa	ngedwa / ngejwa
sodwa	sodwa / sojwa
yedwa	yedwa / yejwa
bodwa	bodwa / bojwa
wodwa	wodwa / wojwa
yodwa	yodwa / yojwa
lodwa	lodwa / lojwa
wodwa	wodwa / wojwa
sodwa	sodwa / sojwa
zodwa	zodwa / zojwa
yodwa	yodwa / yojwa
zodwa	zodwa / zojwa
lodwa	lodwa / lojwa
zodwa	tojwa / lodwa
bodwa	bodwa / bojwa
kodwa	kodwa / kojwa

Abantu bakwaCele behlukene ekubizeni isabizwana sokubala u-dwa labo abasebenzisa u-jwa yilabo abahlala eMawuleni nase Mfakuceba. Likhona idlanzana laseZingolweni elimsebenzisayo u-jwa.

5.5.4 Isakhi esilulayo

IsiCele sisebenzisa isakhi esilulayo u/y/. Le ndlela yokukhuluma ibe ngumthelela wesiZansi kanye nesiNhlangwini.

Isibonelo:

IsiZulu	IsiCele
laphi	layi
kulaphi	kulayi

Ngesinye isikhathi basebenzisa igama / kukephi? / Beqonde ukuthi kulaphi. Kucashunwe kuZungu:(1989:69) no-Nhlumayo(1999:54) Lapha isiCele sisebenzisa indlela efanayo nesiNhlangwini (Zungu 1989:77) kanye nesiZansi (Nhlumayo 1999:54). Kuba khona inguquko lapho kwakhiwa ondaweni kumabizoqho ohlelo I(a)

Isibonelo:

IsiZulu	IsiCele
/kwa/	/ka/
kwaGumede	kaGumede
kwaMathe	kaMathe
kwaMasikhonza	kaMaSikhonza
kwaMakhutha	kaMakhutha
kwaGambushe	kaGambushe

Kucashunwe ku Zungu:(1989:69), Nhlumayo (1999:54), Nhlumayo (1972:30), noZiervogel:(1981).

Indlela eqondisayo umqondo ophikayo:

Kubakhona inguquko lapho kwakhiwa izenzo ezisendleleni eqondisayo inkathi yamanje umqondo ophikayo.

Isibonelo:

IsiZulu	IsiCele
/ka/	/ko/
akak <u>a</u> dli	akak <u>o</u> dli
akak <u>a</u> phumi	akak <u>o</u> phumi
asikak <u>a</u> fundi	asikak <u>o</u> fundi
akak <u>a</u> suthi	akak <u>o</u> suthi

IsiCele sisebenzisa u/ ku/ lapho sichaza njengesibanjalo

Isibonelo:**IsiZulu**

Umfana kaNkomo uhlaza

Inja kaKhumalo ibukhali

Ubutshani bakaKhomu busikiwe

IsiCele

Ufwana kaNkomo ukhata

Inja kaKhumalo ikukhali

Butshani bakaKhomu kusikiwe

5.6 Isichasiso

Sizohlola izingcezu zocezu olukhulu isichasiso. Isichasiso sakhwa yisiphawulo, *Isibaluli, Inani kanye nobumnini*.

Lapha sizobonisa umehluko okhona noma inguquko phakathi kwesiCele nesiZulu lapho sisebenzisa izingcezu zenkulumo. Isiphawulo yigama elichaza usobizo lenziwe lavumelana naye ngokusebenzisa isivumelwano sesiphawulo. Zonke izazi ngolimi lwesiNguni ziyavumelana ngokuthi kukhona izinhlobo ezimbili zeziqo ezigcwalisa izidingo zezichazi emshweni. UCanonici (1996:61) uyavumelana noCope (1957:106): ngokuthi ulimi lwesiZulu lumi kanje:

Zine izinhlobo zesichasiso. Yisiphawulo, isibaluli, inani kanye nongumnini. Umsebenzi walezi zingcezu zenkulumo, ngowokuchaza osobizo kodwa umehluko usezivumelwaneni zamabizo eziwachazayo. Sizohlola izingcezu

zocezu olukhulu isichasiso. Isichasiso sakhwa yisiphawulo, isibaluli, inani kanye nobumnini

5.7 Isiphawulo

Isiphawulo yigama elichaza usobizo lenziwe lavumelana naye ngokusebenzisa isivumelwano zesiphawulo

Iziqu Zesiphawulo

dla, hle, bili, khulu, ncane, bili, de, sha

Ake sihlale le misho elandelayo

IsiZulu

(i) *Umfana omude ufunda eSikhawini*

(ii) *Omude ufunda eSikhawini*

(iii) *Ngomude ofunda eSikhawini*

(iv) *Yena omude ufunda eSikhawini*

(v) *Ngingamule emgwaqweni omude*

IsiCele

(i) *Ufwana lomudze ufundza eSikhawini*

(ii) *Omudze ufundza eSikhawini*

(iii) *Ngomudze ofundza eSikhawini*

(iv) *Yena omudze ufundza eSikhawini*

(v) *Ngingamule emgwacweni omudze*

Kule misho sibona ukuthi isiphawulo asichazi ibizo kuphela.

(a) Emshweni wokuqala sichaza ibizo elisandulele

(b) Kumusho wesibili sisebenze njengesabizwana.

(c) Kumusho olandelayo isiphawulo sisebenziswe njengesibanjalo.

(d) Emshweni olandelayo sichaza isabizwana.

(e) Isiphawulo sichaza isandiso sendawo

Ngakho-ke singasichaza isiphawulo njengegama elichaza ibizo, isabizwana, libuye lisebenze njengesibanjalo.

Isibonelo**IsiZulu**Imbuzi **enkulu**Ubaba **omkhulu**Izinkomo **eziningi** zithengisiweUmfana **omubi** uhambileIzindlu **ezintsha** ziyakhiwaIngubo **emhlophe****IsiCele**Imbuti **lenkhulu/lehulu**Ubaba **lomkhulu**Tiyomo **letiningi** tithengisiweUfwana **lomubi** uhambileTindlu **letintsha** tiyakhiwaIngubo **lehlophe****Okuphawulekayo:**

AmaCele asilungisa ngesakhi 'lo' Ngesinye isikhathi isivumelwano esingumankanka u 'm' bayamsusa, kuyacaca lapho ukuthi isiCele sisebenzisa isiphawulo esigabeni 'lo' ngesinye isikhathi uyasuswa umankankeni nongwaqa u 'k'. IsiCele sisebenzisa lesi sakhi kube sengathi isabizwana sokukhomba.

5.8 Isibaluli

Isibaluli sibonakala ngokusebenzisa isakhi sokukhomba /a/ lapho u -a enyusiwe ukuze abe nomthelela wesibaluli wesivumelwano sikankamisa.

Isibonelo:**IsiZulu**umuntu oqothoingubo emhlopheumuthi omnandiugogo othukayoumfula obanziinyama emnandi**IsiCele**munu loqotho /nocothoingubo lehlophemuthsi lomnandi/ nomnandiugogo lothsukayoumfula lobantinyama lemnandi

IsiCele sehluke esiZulwini ngokuphongoza u 'l' ngesinye uma isiqu sesibaluli siqalisa ngomankankeni u 'm', isiCele siyamsusa.

5.9 Inani

Inani ucezwana lesichasiso elichaza usobizo lenziwe lavumelana naye uSobizo ngokusebenzisa izivumelwano zenani.

Lolu hlobo locezu lwenkulumo lubizwa ngokuthi yinani. UDoke (1930:58) ulibiza ngokuthi 1 (Numerative) kanti uCope (1957:106) ulibiza ngokuthi “Irregular Common Adjective”. Olimini lwesiCele lunezinhlolo ezine zesichasiso eziyinani njengesizulu.

Iziqu zeNani ngo:

- ni
- nye
- phi
- mbe

UDoke (1927) uchaza inani kanje:

A word which qualifies the substantive, and is brought about into concordial agreement with the substantive by the enumerative concord.

Okuhunyushwe ngokuthi:

Inani yigama elichaza usobizo lenziwe lavumelana naye ngokusebenzisa izivumelwano zenani.

Lokhu kwahlukanisa kweNani kwezinye izingcezu zenkulumo kwenza ukuba zahlukane lezi zichazi ngokweziqo zazo. UCope (1957:106) uyagcizelela ukuthi lezi ziqu aziwenzi umehluko ongakanani njengalokhu zisebenzisa iziqu eziyamile bese kuvela izinguguquko ezithe shenxe kusiphawulo.

Isibonelo:

IsiZulu	IsiCele
umuntu munye	munu munye
Ufuna ziphi	ufuna tiphi timbuti

izimbuzi	
ukudla kuni okudlayo	kudla kuni lokudlayo
umuntu mumbé ufikile	munu mumbé ufikile

5.10 Ongumnini

Ongumnini yigama elichaza usobizo lenziwe lavumelana naye ngokusebenzisa isivumelwano sobumnini.

Ongumnini singabahlukanisa kabili, kanjena:

(i) *Ongumnini woqobo.*

(ii) *Ongumnini okhanyisayo*

Ongumnini woqobo wona uyasikhombisa ukuthi into leyo ngekabani

Isibonelo:

IsiZulu

Umuzi wendoda mkhulu

Izifo zabo zahlukene

Udokotela wami uyangelapha

Ububele bakhe buyathokozisa

IsiCele

Umuti wenzodza mkhulu

Zifo tabo tahlukene

dokotela wami uyangelapha

bubele bakhe buyathokotisa

Ongumini abakhangisayo

Ukhombisa ukuthi into ngeyokwenzani noma yakhiwe ngani

Izibonelo:

Igumbi lokulala

Isikhungo semfundo

Indlu yotshani

Isigqoko sensimbi

Inja yokuzingela

Igumbi lokulala

sikhungo semfundo

indlu yalutshani

sigcoko sensimbi

Inja yokutingela

5.11 Isandiso

Isandiso yigama elichaza isilandiso kanye nesichasiso noma nesinye isandiso.

UDoke (1957:59) uchaza ngokuthi:

An adverb is a word which describes a qualificative or predicative or other adverb with respect to manner, place or time.

Okuhunyushwe ngokuthi:

Isandiso yigama elichaza isiphawulo, isibaluli noma esinye isandiso mayelana nesimo yindawo kanye nesikhathi

Izibonelo:

Ujele udlala ibhola kahle

Nguthisha ngempela uNdimande

Kuyaxaka epulazini lapha

Lawa magama adwtshelwe ayizandiso.

Isandiso sehlukaniswe kanje:

- (a) Isandiso sendawo (undaweni)
- (b) Isandiso sesimo
- (c) Isandiso sokuqhathanisa
- (d) Isandiso senkathi
- (e) Isandiso sokufunga
- (f) Isandiso sokusetshenziswa

5.11.1 Izandiso Zendawo

Izandiso zendawo zehlukaniswe kanje:

- (a) Izandiso zendawo eziphuma emabizweni
- (b) Izandiso zendawo eziphuma ezabizwaneni

Ondaweni bezabizwana

Ondaweni bezabizwana zoqobo

Izibonelo**IsiZulu**

kuwena / kuwe

kimina / kimi

kubona / kubo

kulona / kulo

kuzona / kulo

IsiCele

kuwena / kuwe

kimina / kimi

kubona / kubo

kulona / kulo

kutona / kuto

Ondaweni bezabizwana sokukhomba**IsiZulu**

eduze	buqamama	kude
kulo	kulowo	kulowaya
kule	kuleyo	kuleya
kulezi	kulezo	kuleziya

IsiCele

eduze	buqamama	kude
kulo	kuloyo	kuloya
kule	kuleyo	kuleya
kulezi	kulezo	kuletiya

Ondaweni bezabizwana zesichasiso

Bavela ngokuphongoza isakhi u /-ku-/ esabizwaneni sesichasiso bese bese kubekhona inguquko ethile.

Izibonelo

Ngihlala kwabakhulu - ku + ubukhulu

Ngihlezi kwelipholile - ku + elipholile

Ngifunde kwami - ku + owami

Ondaweni bezabizwana zokubala

Isabizwana sokubala asikwazi ukuzakhela undaweni. Kuqala ngokwakhiwa undaweni wesabizwana soqobo bese ephongozwa esabizwaneni sokubala.

IziboneloUkusho lokho kini nobabiliThina sobathathu siyahamba kusasaNgibiza nina nonke

Izandiso zendawo ezingxube

(a) Eziqala ngo /e/

IsiZulu	IsiCele
eduze	edute
ezansi	edasi
enhla	etulu
emuva	emuva

(b) Eziphoza u /ku/

IsiZulu	IsiCele
kudala	kudzala
kude	kudze
kufuphi	kufuphi
kuqala	kucala

(c) Eziqala ngo /-pha/

IsiZulu	IsiCele
phambili	<u>embili</u>
phakade	phakadze
phandle	phandle
phezulu	<u>etulu</u>
phansi	<u>edasi</u>

AbakwaCele banendlela yabo ethe phecelezi ekwakheni izandiso. Basebenzisa amagama abo njengoba edetshwelwe ngenhla.

5.11.2 Izandiso Zesimo

Izandiso zesimo zisulelwa esiphawulweni nasezibalulini.

Izibonelo

Inde kancane le nkulumo

Usihluphe kangingi lo mfana wakho Khumalo

Umntanakho uziphasele kalula ezifundweni

5.11.3 Izandiso Zokuqhathanisa

Izibonelo

Ngifunda kangcono kunawe

UTholi unjengomuntu ongekho

Le ngane kaMadlala ingangekhonde

5.11.4 Izandiso zenkathi

Izibonelo

IsiZulu

izolo

kuqala

emini

ntambama

kusihlwa

ebusuku

unyaka

mandulo

ngesonto

IsiCele

itolo

kucala

emini

ntsambama/matsambama

kusihlwa

ebusuku

unyaka / mnyaka

mandzulo

ngelisonto

5.11.5 Izandiso zokufunga

Ngimbambile ngempela entshontsha uDeliwe

Ngikhuluma isiminya kule ndaba

5.12 Izihlanganiso

Isihlanganiso igama elihlanganisa imisho emibili noma eminingana. Le misho iyakwazi ukuzimela ngokwayo. UDoke (1930:58) uchaza isihlanganiso ngokuthi: **Igama elihlanganisa umusho.**

Kuzokhumbuleka ukuthi ezinye izihlanganiso zivela njengezenzo eziphundulekile:

Izihlanganiso ezivela kumabizo esigaba 15:**Isibonelo:**

IsiZulu	IsiCele
ukuba	kuba
ukuthi	kuthi
msukwana	msukwane/masuku
ngakho	ngakho(na)

Okuphawulekayo ukuthi: IsiZulu siqalisa ngo nkamisa u-/u/ kodwa isiCele asiqalisi ngonkamisa. Ngesinye isikhathi siyefana isiCele nesiZulu.

5.13 Umsindo

Umsindo esiwukhipha ngomlomo noma ngamakhala uma sikhuluma uqonda ezindlebeni njengamagagasi, kunezinto ezithile kumuntu ezikhipha lowomsindo kuthi izindlela zona kube yizindawo lapho lowomsindo uvela khona

Uma sikhuluma siyaye sishayanise umoya. Umoya wona bese uyanyakaza lokhu kunyakaza komoya okuqalwe yithi kuqonda ezindlebeni, ufika khona unyakazise isigujana esisendleleni ukuthintana nokunyakaza kwalezi zitho zendlebe kugcina ngokuba kuthumele umbiko engqondweni yingqondo ehluzayo ibuye ibike ukuthi uzvani bese ilungisa impendulo noma umbuzo.

Amazwi omoya adalwa ukunyakaza okuthile kwezitho zokukhuluma ezisetshenziswa ekukhulumeni, antweza njalo aze afike ezindlebeni zomlaleli, uma izindlebe zomlaleli zikude kakhulu akakuzwa kahle obekade kukhulunywa noma okhulumayo ekhuluma kancane akezwa ngoba amaza okukhuluma afinyelela kanzima ezindlebeni.

Ukuphinyiswa kwemisindo

Imisindo ephinyiswa uma kukhulunywa yahlukaniswa kathathu.

- (a) Onkamisa
- (b) Osingankamisa
- (c) Ongwaqa

Indlela ethize yokubizwa kwamagama

Le ndlela yokubizwa kwamagama ibeka obala umehluko okhona ekubizweni kwamagama ngokolimi lwesigodi. UTrudgill (1975:16) ukubeka ngokuthi:

A particular way of speaking which tells the listener something about the Speaker's background. A person's pronunciation may show:

- (a) The region or country he comes from,*
- (b) whether or not a speaker is a native of the language*

Okuhunyushwe ngokuthi:

Yindlela ethile yokukhuluma okuyiyona etshela umlaleli ukuthi lo okhulumayo uvela kuphi. Indlela umuntu abiza ngayo amagama iyaye imveze ukuthi uvela kusiphi isifunda noma kuliphi ilizwe, kuyamveza ukuthi ungowomdabu yini kuleyondawo.

Lokhu kuveza lowo okhulumayo ukuthi imvelaphi yakhe ngeyiphi nokuthi yena ungumuntu onjani. Kuyezwakala ukuthi lowo okhulumayo unguMsuthu, yiShangane yiNdebele noma ngowaseMalawi. Kuzwakala ngendlela abiza ngayo amagama okukhomba ukuthi ubiza amagama okungewona olimi aluncela ebeleni.

Ziningi izindlela zokuphimisa amagama ezimbeka obala ukuthi lowo okhuluma isiZulu uvela kuyiphi indawo yezwe laKwaZulu-Natali. Nabakhuluma ulimi lwesiJalimane bezwakala ngendlela abaphimisa ngayo amagama ukuthi bavela kuyiphi indawo yaseJalimani. Kukhona labo abakhuluma isiPlutt labo

abancikene nezwe laseBelgium, kanti labo abancikene nezwe laseSwitzerland bakhuluma isiBayrisch. Bonke laba ababaliwe ngenhla baphimisa amagama ngokwahlukile nakuba bonke bengamaJalimane futhi bakhe kulo izwe laseJalimane.

UZungu (1989:69) uthi umehluko okhona ekuphinyisweni kwamagama wukuthi ukubizwa kwamagama ngendlela eyahlukile kwenziwa yifonoloji. Ulimi lwesigodi luhlanganisa amagama ohlelo olusetshenziswayo kanye namagama angakaze asetshenziswe ngaphambili. Ukubizwa kwamagama kungeke kwafana ezigodini ezahlukene. Ngokunjalo abantu bakwaCele abawabizi ngokufana amagama njengabantu baseMavundleni abakhuluma isiZulu yize bakhelene.

Isibonelo :

IsiZulu	IsiCele
umfazi	ufati
phezulu	etulu
umfana	fwana

Ukwakhiwa kongwaqa abangondaweni

Lokhu kuvela ngokuthi unkamisa ongu /i/ noma /u/ ophakeme esondelene nomunye unkamisa ophakeme, ukulumbana konkamisa akwenzeki kodwa unkamisa lowo uba ngunxankamisa. U-Aoki (1974:74) noKhumalo (1987:123) bakubiza ngokuthi ukubonakala kukankamisa.

Izibonelo:

IsiZulu	IsiCele
e+idolo+ini >	e+lido+ini >

Elidolweni >	Elidolweni >
e+izingololo+ini >	e+zingololo+ini >
Ezingolweni >	Ezingolweni >
e+umlomo+ini >	e+nomo+ini >
Emlonyeni >	Enomweni >

Ukuguquka kongwaqa

Kukhona ongwaqa abatholakala bekhulunywa bakwaCele okuba ngumthelela wesiZansi kanye nesiNhlanguwini.

Isibonelo:

	IsiZulu	IsiCele	IsiZansi
rh [x]	uhona	urhona	Urhona
	lhamente	irhamente	Irhamente
gr [y]	genya	grenya	Grenya
	huzula	hutula	gruzula

Ukuguquka konkamisa uma kwakhiwa ondaweni

- (a) Onkamisa abathile bayaguquka uma kwakhiwa ondaweni. Unkamisa oguqukayo uba ngunkamisa oyisiqalo.

Isibonelo:

IsiZulu	IsiCele
/o/	/e/
oLundi	eLundi
oBhalule	eBhalule

o <u>Thukela</u>	e <u>Thukela</u>
o <u>lwandle</u>	e <u>lwandle</u>
o <u>Phongolo</u>	e <u>Phongolo</u>
o <u>Bonjeni</u>	e <u>Bonjeni</u>

Inguquko kandaweni u/o/ abe ngu /e/ olimini lwesiCele

Izibonelo:

IsiZulu	IsiCele
/u/	/e/
k <u>uphi</u>	k <u>ephi</u>

Ondaweni abaqalisa ngo /e/ esiZulwini, bagaxa u /ke/ olimini lwesiCele.

(b)Uma kwakhiwa undaweni emabizweni kuqaliswa ngesakhi u /na/ ahlanganiswe nesiqalo sebizo esingu /i/, kugaxwa u /s/ bese kuba khona ukulumbana konkamisa.

Isibonelo:

IsiZulu

ikhanda na + i > na/si/ ikhanda nasekhanda

ikhaya na + i > na/s/ ikhaya nasekhaya

imini na + i > na/s/ imini nasemini

IsiCele silandela lowo mthetho kodwa sona sigaxa u /k/

ikhaya na+i > na/k/i > nakekhaya

ikhanda na+i > na/k/i > nakekhanda

Ngokusebenzisa isakhi u /nga /.

Isibonelo:

IsiZulu

ngasemthonjeni

ngasemfuleni

IsiCele

ngakemthonjeni

ngakemfuleni

Okuphawulekayo

IsiCele sisebenzisa u-dwa kanye no jwa, Lo jwa ubengumthelela wolimi lwaseNhlangwini abangamaLala kanye nabakwaLuthuli abakhe eMthwalume kuyahambisana nokushiwo ngu Cele 1996 ukuthi abakwaCele bahlangana nabakwaLuthuli esibubulunga baze bathatha nolimi lwabo.

Ukuqhathaniswa kwamagama

IsiZulu	IsiCele	IsiThonga
umlomo	umomo	nhomo
ithambo	itsambo	thambo
inungu	inungu	nungu
isiziba	sitiba	sidziba
umcuphi	umthiyi	ndziyi
<i>umthunzi</i>	<i>umthunti</i>	<i>ndzihuti</i>
intaba	intsaba	ntshava
intombi	inombi	nhomba
<i>intamo</i>	<i>inambo</i>	<i>nhamo</i>
iphiko	iphiko	ripiko
ilawu	ilawu	nhlanga
induku	inonga	nhonga
phuza	phuta	sela
umhlaba	hlaba	hlava
iso/Ihlo	iso	lihlo
umlilo	nilo	nilo
impukane	mungane	mungane
ikhanda	ihloko	hloko
ihliziyo	ihlidiyo	hlidiyo
<i>indoda</i>	<i>indzodza</i>	<i>ndzodza</i>
ubisi	intusi	ntusi
ningi	nengi	nyeti

liphuzi	liphutsi	liphunti
umfazi	ufati	sati
izinge	tibunu	tibunu
umhuzuko	mhutuko	mkhutuko
isiphundu	siphundzu	likhosi
inyumba	ludlolo/nyumba	nyumba
umfana	ufwana	fwana
inkubela	isichwala	sichwala
umfula	ufula	nampu
umvundla	sibhudzu	sibhudzu
unogwaja	nogwaja	mvundla
ubhejane	ubhejane	mkhombe
ibozi	itibhucu	tibhucu
qhaqhazela	vevetela	vevetela
imbumba	mbumba	tinhlumayo
iqabunga	qabi	qabi

5.14 Isiphetho

Kulesi sahluko kuchazwe kabanzi umehluko phakathi kwesiZulu kanye nesiCele ngokwemofoloji, nangefonetiki.

Lesi sahluko siveze izinto ezisemqoka mayelana nohlelo ngokwesiCele kusukela ekwakhiweni kwezigaba zamabizo kanye neminye imithetho yemofoloji. Kuvele ukuthi awukho umehluko phakathi kweziphawulo kanye nezibaluli kuzo zombili lezi zilimi.

IsiCele sisibonise obukhulu ubudlelwane kanye nesiZulu ikakhulukazi ngokwemofoloji. Kukho konke isiCele asicezanga kangakanani olimini lwesiZulu. Lokhu kufakazelwa ngokuthi amaCele asehlale namaZulu, IsiZulu

saba nomthelela omkhulu olimini lwesiCele. Kuyasibonisa nokho ukuthi amaCele aluginile ulimi lwawo lomdabu ngoba asalukhuluma nananamuhla.

UVan der Spuy (1989) uyagcizelela ukuthi umongo wohlelo lwamagama asetshenziswa ekukhulumeni ayisisekelo sencwadi echaza amagama. Imiphakathi yahlukene ngezindlela zokukhuluma. Yilowo nalowo mphakathi unendlela eyahlukile okhuluma ngayo. Lokhu kwahlukana kuya ngokuthi bangobani abantu umphakathi othintana nabo njalo. Lokhu kuyavumelana nokushiwo nguMyers(1972) noFrancis (1983) lapho ethi noma yiluphi ulimi luqukethe izindlela eziningana zokukhuluma nokubiza amagama.

Abantu abazikhetheli ukuba balahlekelwe yisiko kodwa baphoqwa yisimo semvelo sendawo abakuyo. Nakuba kukhona ukwesaba ukuthi isizwe sizolahlekelwa ulimi lwaso lokudabuka kepha akekho ongasolwa ngalokho ngokuba uqobo nokuhlalisana kwabantu kuletha inguquko yolimi.

Esahlukweni okutholakale kulo ucwaningo esilandelayo sizoveza isiphetho kanye nezincomo zocwaningo.

ISAHLUKO 6

IQOQA, IZIPHAKAMISO, IZINCOMO KANYE NESIPHETHO

6.1 Isingeniso

Ukuze kubonakale isakhiwo socwaningo kanye nalokho okutholakalayo *ocwaningweni, umcwaningi ubone kukuhle ukuthi abuyekeze ucwaningo lonke.* Wethemba ukuthi ngokwenza njalo, uzokwandisa umqondo onamathelene nezinto eziningi ezinzulu ezitholiwe. Iqoqo lizonikeza isisekelo esinomqondo ohlelekile ukuze kufinyelelwe esiphethweni kanye nakwezinye izincomo.

Lolu cwaningo luveze ukuthi isiZulu wulimi olukhulunywa ngabantu abaningi kodwa *naso isiCele sikhulunywa kakhulu ngabantu bakwaCele ngisho nabashadile bakhona bayasikhuluma.* Ucwaningo luveze ukuthi abantu abadala abangamaCele bayaluthanda ulimi lwabo lwemvelo kodwa intsha ayilunambithisisi ngoba nakhu phela bayahlekwa ngowabo kube sengathi bakhuluma ulimi oluphansi. Othisha abalufuni lolu limi lwesigodi yingakho bejezisa abafundi uma bekhuluma noma bebhala amanye amagama ayisiCele. Iningi labafundi alivunyelwe ukukhuluma isiZulu ezindlini zokufundela. Bakhuthazwa ukuba basebenzise ulimi lwesiNgisi ngoba kuthiwa wulimi *olusemthethweni okufanele balufunde ngoba luyobasiza lapho sebephumile ezikoleni.*

Izikole eziningi zifundisa isiZulu njengolimi lokuqala kuthi isiNgisi kube *wulimi lwesibili. Lokhu kuyethusa kakhulu ngoba izifundo zonke zifundwa ngolimi lwesiNgisi.* Kufanele ukuthi ulimi lokuqala akube yilo okufundiswa ngalo zonke izifundo. Ulimi lwesibili lufundiswe njengesifundo njengalokhu kwenziwa ekufundisweni kwesiBhunu. Ukuqhoqhobala kwesiNgisi ezikoleni ukwehlisa isithunzi sesiZulu kanye nezinye izilimi zabomdabu. Kungaba kuhle ukuthi uhulumeni adlulele ekucikozeni ngokuba ubumbano lwezilimi kanye nentando yeningi ingakheka uma kukhona ukuxhumana

okupheleleyo noquqaba ngenxa yolimi abaluzwayo. Lokhu kuyokwenza ukusebenzisa izilimi zabomdabu ekufundeni futhi lokho kuzoveza ukuthi izilimi zabo nazo ziyomukeleka.

6.2 IQOQA

Esahlukweni sokuqala kwethulwe izinhloso zocwaningo. Umcwaningi kulesi sahluko ubuze imibuzo okufanele iphendulwe. Kuchazwe amagama anjengo khiliyoli, iphejini, Ezingolweni kanye nokutekela kuchaziwe ukukhula nokusabalala ukuqhubeka kwezilimi zaseTanzania naseNigeria okungezinye zezilimi zase-Afrika. Umcwaningi uveze injulalwazi yokuthambekela kolimi ukubaluleka kolimi.

Esahlukweni sesibili kubalulwe imilando yezizwe ezakhelene nesizwe sakwaCele njengesizwe sakwaXolo, abakwaMavundla kanye namaSiko abo. Izilimi ezikhulunywa kulezi zindawo zamakhosi zibe nawo umthelela olimini lwesiCele. Umcwaningi uveze ukudliwa kwezwe nokuqhoqhobala kwezinye izizwe eziyizifika namthwalo kuleli labomdabu abansundu.

Esahlukweni sesithathu umcwaningi uveze ukumelwa uhlelo lwezikole ngokwezifunda zamakhosi abusa izindawo zakwaCele kanye nendlela okuhlungwe ngayo izikole. Izindlela zocwaningo umcwaningi azilandelile zihlelwe zabekwa obala njengekhwalthethive kanye nekhwantithethive. Imibuzo ngabafundi, othisha umphakathi kanye nesiyingi semfundo yahanjiswa kulezo zikhungo. Kwabakhona ukuxoxisana nabafundi, othisha, umphakathi, abahlengikazi kanye nabaphathisiteshi samaphoyisa okwaba yimpumelelo.

Umcwaningi wahambela izindlu zokufundisa ngenhloso yokubona ukuthi khona kuqhubeka kanjani ezindlini zokufundela nokuthi othisha baxhumana kanjani nabafundi.

Kuveziwe ukuhlaziywa kolwazi olutholakele emibuzweni ebibhalwe phansi kanye nokuxoxisana phakathi komcwaningi nabafundi, othisha, umphakathi abahlengikazi kanye nabaphathisiteshi samaphoyisa, Umcwaningi uhambele nezindlu zokufundela ngenhloso yokubona ukuthi bona abafundi bafundela ezindlini ezinjani, ukuxhumana kothisha nabafundi kunjani nokuthi bona othisha bafundisa ezimweni ezinjani. Emuva kokubhala kabanzi ngocwaningo kubakhona umbuzo wokuthi zona izinhloso zocwaningo zifezekile na? Inhloso yokuqala kuba ngukuveza obala kubabhali ukuthi ulimi lwesigodi isiCele lukhona luyaphila. Izindawo ezihanjelwe umcwaningi ufike kukhulunywa lolulimi ngabantu bendawo. Abadala bayaluthanda kakhulu. Bayasho ukuthi uma bengalukhulumi luyoshabalala.

Izizwe ezakhelene nesizwe sakwaCele zibe nomthelela ngokuthi kubekhona ukuganiselana. Lokhu kwenze ukuba omolokazana bafike nolimi lwakubo oluba nomthelela ezinganeni, izingane phela zilandela kakhulu lokhu okukhulunywa ngonina. Abadala abakunambithisisi ukubona abazukulu bekhuluma njengonina. Kweminye imizi omolokazana balandela ulimi olukhulunywa emzini

Izibonelo

IsiZulu	IsiCele
itshitshi	igomati / umziki
umbani	unyati
umgido	incubela
igazi	ingati
ihloko	ihloko
umalokazana	umalokatana

Lawa magama amanye avela olimini lwesiXhosa kanye nesiZansi (Nhlumayo:1999:54).

Bekuyinhloso yomcwaningi ukuqwashisa aboMnyango weMfundo ukuthi nabo bazi ukuthi ulimi lwesiCele lubaluleke kangakanani. Ulimi lwesiCele luyisenzeko semvelo, kuhle abantwana bafundiswe futhi banakekelwe ngothisha, lwemukelwe ngokusemthethweni kuzo zonke izindlu zokufundela. Kumele uMnyango ubambe nawo iqhaza ekusizeni ukuqashwa kothisha abazofundisa ezikoleni zakwaCele.

Kube nemibuzo ebuziwe eqondene nophenyo ukuthi luyazisombulula yini izinkinga zokufundela. Yonke imibuzo ebibuziwe iphendulekile kulo lolu cwaningo.

Umcwaningi akazihlolanga izincwadi zokuhlala izifundo. Kodwa walalela lapho othisha befundisa behlola izincwadi zabafundi. Umcwaningi wayozokuba ugxambukela emsebenzini wabahloli bemfundo bese kubakhona ukungqubuzana kubaphathi nomcwaningi nabahloli. Ekulaleleni indlela othisha abafundisa ngayo, kuyabonakala ukuthi umsebenzi wona uyalungiselelwa ngendlela eyiyona yona. Izinhloso nezinjongo zezifundo zibekwa ngokucacile. Ucwanningo lukuvezile ukuthi othisha kabaphumeleli ukusebenzisa amasu ayiwona wona. Kuyatholakala ukuthi othisha ababaniki abafundi amathuba anele ukuba bafunde futhi babhale ngezifundo zokuqondisisa. Abanye othisha babanika kanye ngenyanga isifundo sokuqondisisa. Izifundo zokufunda buthule kanye nokuphimisela akukhuthazwa ngendlela eyona yona.

Ukubambisana kwabafundi nothisha ezindlini zokufundela kube ngenye yezingqinamba umcwaningi ahlangebezane nazo. Izindlu zokufundela zabe zigcwele phama. Abafundi behleli ngokuminyana. Ukuminyana kwabafundi kwenza othisha bangakwazi ukuphatha abafundi ngokugculisayo. Abafundi babanga umsindo, bayakhuluma bodwa ngokungafanele. Lokhu kuba yinkinga enkulu kothisha ngoba abafundi abaphethwe ngesandla esiqinile nesizokhuthaza

ukufunda. Isandla esingaqinile siletha ukungqubuzana phakathi kothisha nabafundi.

Lapho kuxoxiswana nomphakathi umcwaningi uthole ukuthi umphakathi awubambisene kahle nabafundisayo. Umphakathi awukuthokozeli ukuba abafundi bajeziswe ngabafundisayo lapho bekhuluma isiCele. Umphakathi uyabathanda othisha kodwa awukhululekile lapho othisha bekhetha ukuyohlala kude nabo ezindaweni ezingamalokishi nasemadolobheni. Ngezinsuku lapho lina othisha bafika muva ezikoleni, abafundi bangafundi ngalezo zinsuku ngoba nakhu izinto zokuhamba zingahambi kahle.

Othisha bayakhonona ngokungezi kwabazali emihlanganweni ebizwe ngothisha lapho befuna ukuxoxisana nabo mayelana nokufunda kwabafundi ezikoleni. Abazali bona abasiboni isidingo ngoba bathi abafundile, nalokho ababuzwa khona abakuzwisisi kahle. Lokhu kubizwa kwabo kuyababambezele emisebenzini yabo yasemasimini. Labo abasebenzayo bakhala ngokuthi emisebenzini iyephuka imali yomholo.

Ngokwemigomo yoMnyango weMfundo maqondana neSiko lokufunda nokufundisa (COLTS) (2001) ukubuka ngokusobala ukuthi ngeke kwabakhona okuphusile ukufunda nokufundisa kungekho ukubambisana phakathi kwabazali, othisha nabafundi. Umkhandlu owengamele izikole uyanxuswa ukuba ubambe elikhulu iqhaza ukuba abazali basondele kakhulu kothisha abafundisa abantwana babo. Othisha bangathathwa njengezifiki, kodwa baphathwe ngomoya omuhle, babambane ngezandla nabazali bemoya munye. Ungangeni umoya wokwexwayana. Ukubambisana phakathi kwabazali, othisha kanye nabafundi kungumgodla womongo wokufunda. Ngaphandle kokubambisana ngeke kwabakhona imfundo emiyo.

Ucwaningo lukuvezile ukuphumelela kwabafundi bebanga le-12 esiZulwini. Nakuba le miphumela imihle kodwa ayibabazeki kakhulu ngoba kusekhona

abafundi abaphasa ngamamaki aphansi ngo 40% kuya kwangama 49%. Le ndlela yokuphasa ayincomekile neze ngoba kuthathwa ngokuthi isiZulu wulimi lwabo lokuqala. Olimini lomdabu abafundi kufanele bagqashule bathole amamaki angengaphansi kwama 65%.

Imiphumela yabafundi bebanga le-12 ingaba sezingeni eliphansi ngenxa yokuthi abanye othisha abafundile bagogoda olimini lwesiZulu. Abanye othisha bafunde baphumelela encwadini ka-STD. Lokhu kuqeqeshwa kothisha akwanele. Kuyavela ukuthi othisha abaningi abanaso isipiliyoni sokufundisa ngoba baneminyaka emibili kuphela.

Nawo uMnyango weMfundo awukukhuthalelele ukwenza izifundo zokuthasisela esiZulwini. Kuyawuthuntubeza umsebenzi wothisha abangaqeqeshiwe ngokwanele esiZulwini.

UMnyango wezeMfundo nguwo osondelene nabafundi ngoba wengamele imfundo okuyilapho kufunda khona abafundi. Njengalokhu ulimi lwesiCele luyiMvelo, ngakho-ke abantwana abafundayo kufanele banakekelwe, baqondiswe ulimi lwabo lomdabu lungashabalali.

6.3 Imisebenzi yemikhandlu yezikole

Njengalokhu iNingizimu Afrika yavela ngaphansi kwengcindezelo yobandlululo, imikhandlu yezikole yathweswa imithwalo enzima, yanikwa namandla amakhulu okuthuthukisa izikole. Imikhandlu kwathiwa mayithuthukise inqubomgomo ezikoleni kanye nokuqasha othisha ezikoleni abazengamele. Njengalokhu imikhandlu yezikole yathweswa yagixabezwa amandla angaka akade engekho esikhathi esedlule, kubalulekile ukuba imikhandlu yakhiwe ngendlela ezokwenza ukuthi lokho ekwenzayo ikuqondisise. Lokhu kungaphumelela uma imikhandlu le iqeqeshwa gochwepheshe, abantu abazobanakekela, babacathulise kukho konke. Akuwona

umsebenzi olula lona, kodwa udinga isineke esikhulu. Ukuqeqeshwa kwemikhandlu kuyokwenza ukuthi izinqumo ezithathwayo ziveze imibono yabazali bonke, hhayi imibono yedlanzana.

Abafundi ezikoleni eziningi baphoqiwe ukuba bafunde ngolimi lwesiNgisi nakuba kuwulimi lwesibili abalukhulumayo. Uma bekhuluma isiZulu bayajeziswa ngoba bakhulume ulimi olungalunganga. Kufanele uMnyango weMfundo kaZwelonke uqiniseke ngomgomo wolimi olusetshenziswayo ezikoleni ikakhulukazi ezisemakhaya. Imiphakathi yonke ivamise ukuthi ithi *ifuna kusetshenziswe ulimi lwesiNgisi. Kubalulekile ukuba ulimi kanye nolwazi kusetshenziswe kahle kube ngumtapo wolwazi ngoba kuyisisekelo sakho konke ukufunda. Kuyakubasiza abafundi lapho befunda uma belwazi kahle ulimi abaluncela ebeleni.*

6.4 Iqoqo lokubalulekile

UWhitely, (1968:201) uyafakaza ngokuthi kukhona izibonakaliso ezimbili ezisemqoka mayelana nemigomo kazwelonke eqondene nolimi. Lokhu kumayelana nenhlalo yabantu ezweni okwenza ukuba abantu baphoqwe ukuba bamukele leyo ndlela abanye abantu abakhuluma ngayo. Okunye kumayelana nendlela abantu abasebenza ngayo ukuze izinto ezinqala zemvelo ezimayelana nokusombulula izinkinga nokubeka imicabango esekela inqubo yabo ethile. Ukuze izindlela nezinjongo eziphakeme ziphumelele, umcwaningi ubone kukuhle ukuba ahlaziye imigomo nempokophelo yokwahlukana kolimi. Imigomo eyingqikithi kube yilena elandelayo:

- (a) Ukucwaninga nokufuna umlando kanye nemvelaphi yezizwe ezakhelene *NamaCele*.
- (b) Ukuphenya nokucwaninga ukuthi wona amaCele lawa avela kuphi nokuthi ayekhuluma kanjani njengalokhu esebalele izwe lonke.

(c) Ukuphenya nokohlola ukuthi ulimi lwesiCele selungene kangakanani *kwezomnotho kanye nakwezenhlalakahle.*

Ukuze sikwazi ukuphumelelisa impokophelo yokwahlukana kolimi namandla alo, *izindlela namasu ocwaningo kufanele ahlelwe acutshungulwe kahle ukuze kunikezwe isisekelo nohlaka oluqotho oluveza ukucabanga okubonwa yingqondo.*

Umcwaningi wahambela izikole, izikhungo zamaphoyisa, imitholampilo kanye nemiphakathi. *Izingxoxo zazenziwa ngesiZulu ukuze kube yilowo nalowo akhululeke abeke owakhe umbono. Kwasetshenziswa uhlelo lokuqoqa nokuhlaziywa kwemininingwane. UBokamba (1988:118) ubeka izindlela zokukhuluma kanye nokuthi izikhulumi zazi nokuthi zenza kanjani laphi zikhuluma.*

6.5 Izifiso zabazali

Ucwaningo lubeze ukuthi bayingcosana kakhulu abafundi abafunda omagazini emitasheni yezincwadi. Lokhu kukhomba ukuthi lincane ithemba lokufunda ngasese, okungaba nesigqi esikhulu kumfundi ngokolimi kanye nokuthuthuka kwakhe ngokufunda ngasese. Mayelana nezinye izinsizakuxhumana njengomabonakude imisakazo, kuyabonakala ukuthi lezi zinto azikho kwanhlobo emakhaya. *Uma zingekhona lezi zinsizakuxhumana, izinhlelo eziqondene nokufundisa azibhekwa kwakubhekwa ezikoleni. Kuyakhomba ukuthi lezi zinhlelo azinamsebenzi walutho kubafundi kanye nothisha uma zingagqizwaqakala.*

Ngokocwaningo kutholakala ukuthi ukuhlalisana kwabantu kanye namasiko abo, *akwenzi ukuba basheshe baguqule imiqondo yabo masinyane. Ukukhula kolimi kuthatha isikhathi ngenxa yokuthi ulimi lwendabuko seludungeke*

kakhulu, lwenziwa wulimi lwabanye abantu. Lokhu kwenza ukuthi ulimi olufundwayo lwendabuko lungabi semqoka kakhulu ezikoleni.

Nakuba iningi labazali lingahambeli izikole lapho kufunda abantwana babo ukuze baxoxisane nothisha abakhulu noma nothisha ukuthi abantwana bangasizwa kanjani ngokomsebenzi wasekhaya, abayingeni leyo, kodwa banezifiso eziphakeme ngabantwana babo. Bayakholelwa ukuthi imfundo yilona khambi eliyogeda zonke izinsizi kanye nezinhlopheko zabo. Ukungabi nawo lo mbono nezifiso kwenza ukuba umuntu anganaki lutho ngokusiza nokuqondisa abafundi ukuze bathole lo mayime ayosiza abantwana babo. Nakuba abazali bengafundile, kubantwana babo babheke ikusasa eliqhakazile, ukuthi bazosizakala kanjani endleleni yabo, lokho bakubeke ezandleni zothisha.

Kuyavela kulo lolu cwaningo ukuthi abazali abakugqizi qakala ukusiza abantwana babo maqondana nokufunda ekhaya. Umzali ofunde kancane noma ongakaze aye esikoleni uba nothando oluncane maqondana nemfundo *Fraser (1959:161), no Davis (1966)*. Umzali angeke akwazi ukusiza umfundi naye engazi lutho maqondana nemfundo. Ngakho-ke kufanele abazali banikezwe amathuba okuba baboniswe noma babe nezikhathi lapho nabo beholelwa endleleni yokuthi abantwana babo bangabasiza kanjani emakhaya. Lolu gqozi lungakhuthazwa ngothisha abakhulu bebambisene nabomnyango wemfundo. Imiphumela emihle ingatholakala uma abazali bezohlangana njalo nothisha kuxoxiswane ngalolu daba. Kungaba kuhle kuke kuxoxiswane nabazali ukuthi umkhuba wabafundi wokubalekela isikole ungancishiswa kanjani, bangasizwa kanjani abafundi ukukhetha izincwadi abangase bazifunde zibe lusizo kubo. Ukuze abazali nabo bazi ngezincwadi ezikhona ezintsha kungaba kuhle ukuba isikole sibize abathengisi noma abashicileli bezincwadi bazokhangisa ngazo ezikoleni ukuze abazali bazibone. Kuyo yonke le mibukiso abazali bayaxoxisana nalabo abakhangisayo kanye nabaphethe imitapo yezincwadi ezikoleni. Abazali bangaba wusizo olukhulu uma bezobakhona lapho kwenziwa

midlalo ethize esikoleni, ngokuba bathunge imifaniswano noma izingubo ezizogqokwa ngalelo langa lemidlalo yase shashalazini.

6.6 Okutholwe kubafundi

Kushiwo ngabafundi ukuthi baningi abakhuluma isiZulu esikoleni kepha uma besemakhaya abazali babo bakhuluma ulimi lwesiCele. Lokhu kuyabadida ukuthi kungani kube khona lo mehluko, kodwa babe bethi bonke bangamaZulu. Kuyabonakala ukuthi iningi labafundi alichazelwa ngemvelaphi yabo nokuthi baluthola kanjani ulimi lwesiCele. Ukuchazelwa kungabakhuthaza abafundi. Ukukhuluma isiCele babuye bafunde ngesiZulu kwenza ukuthi lapho bebhala bakuphambanise. Ngakho-ke lokhu kubaholela ekuzuzeni imiklomelo ephansi olimini lwesiZulu. Ukuba phansi kwemiklomelo kuletha indumalo futhi kwehlise nethemba. Upurkey, (1970:87) ukubeka ngokuthi labo abathola imiklomelo ephansi ezivivinyweni zabo, bazibona beyizahluleki zokuphumelelisa umsebenzi onqunyiwe. Lokho kwenza ukuba bangabi nawo umdlandla wokufunda. Abazethembi futhi abalangazeleli lutho.

Babona kubafanele abafundi ukuthi balusukumele ulimi lwabo isiCele uma kanti lunomlando omude kangaka. Babecabanga ukuthi yinto ekhulunywa ngabantu abaphansi basezindaweni zasemakubo. Bathi abafundi kuhle kuqalwe ikhasi elisha lukhuthazwe, lufundwe futhi lukhulunywe. Umuntu makaphumele obala kwazeke ukuthi yena uyiCele loqobo. Uma bezokhuluma isiCele akuzubehlisa isithunzi kepha lokho kuzobakhuthaza.

6.7 Okushiwo ngothisha

Othisha abafundisa isiZulu ezindaweni zakwaCele bathola ubunzima ekufundiseni ulimi ngenxa yokuthi ulimi olukhulunywa kulezi zindawo luxube isiCele, isiZansi kanye nesiNhlanguwini.

Lapho othisha behlola izindaba ezibhalwayo, bathola ubunzima ngoba abakwazi ukuhlukanisa amagama ayisiZulu soqobo esamukelekale kanye namagama ayisiZansi. Othisha abanomoya wezikhova wokukhesa nokubukela phansi abafundi abakhuluma babhale bahlanganise nesiCele bayaye bababize ngokuthi “bayizizwana”. Lokhu akukuhle futhi akwamukelekile ukubukela phansi abanye abantu.

Uma othisha benomoya wokubukela phansi abanye othisha, kubakhona umoya wokungezwani. Kubakhona nezinxushunxushu ezikoleni kuze kuyothelela nakubafundi. UHudson (1980:25) uthi nabo othisha bayalekelela ukufafaza umoya wezikhova kubafundi ukuze abafundi bangaluthandi ulimi lwabo kuze kwande umoya wokungathembani, bese kuholela ekuthini umsebenzi wabo ukhinyabezeke. Labo thisha bakhankasela ukuba ulimi lwesiCele lungasetshenziswa emibuthanweni nakuba bona beyidlanzana nje elingasho lutho. Kufanele bawuyeke lowo mkhuba.

Iningi lothisha linamathemba amahle ngabafundi. Amathemba amahle angase athonye abafundi kube ngukusebenza okuhle. URogers, (1982:58) evumelana noHudson ngokuthi othisha bayakwazi ukukhubekisa abafundi ukuze imiphumela yabo ingabi mihle ngenxa yokubabhinqa nangokubajivaza. Kuyathokozisa nokho ukuthi labo abanconywayo bakhuthazwe benza umsebenzi omuhle noncomekayo.

Lokhu kugxijwa nokugxekwa kothisha ngozakwabo kunikeza isithombe sokuthi kukhona uhlobo lwabantu olubukela phansi ubuzwe babanye abantu, bengathandi ngisho ukuba bakhulume ulimi abaluncelayo. UGiles no-St.Clair, (1979:95) bathi umbono oshenxile wobuzwe kumuntu ungase ulethe ukushenxa kokusetshenziswa kolimi lwakhe lomdabu.

6.8 Imithwalo ethwelwe ngothisha

Othisha bayakhononda ngemithwalo abayithwele yokufundisa isiZulu. Kuyaye kuthi lapho sekwabiwa izifundo kuqale kunikezwe bonke othisha labo okuthiwa bafundisa izifundo “ezinohlonze”, abanye banikezwe njengothisha abachibiyelayo. Izikhathi zokuphumula kabanazo neze ngenxa yokuthi amakilasi maningi abawafundisayo.

Imithwalo yothisha abafundisa isiZulu kungaba kuhle inakekelwe, ingabi ngaphezu kwamandla othisha ukuze bakwazi ukwenza umsebenzi wabo ngokwanelisayo. Njengalokhu nesiZulu siyisifundo esidinga ukuba lowo ofundisayo achophelele ukuthi umsebenzi wokubhala uwunikeza abafundi zonke izinsuku. Umsebenzi wasekhaya kuhle nawo uhlelwe, unikezwe zonke izinsuku, uphinde futhi uhlolwe. Akukuhle neze ukuthi uthisha ofundisa isiZulu anikezwe ezinye izifundo ukuba azifundise.

Kungaba umbono omuhle ukuthi lapho kuhlelwa, kwabelwana ngezifundo kubekhona bonke othisha nabo bazisholo kothishanhloko nakubahloli izingqinamba abahlangabezana nazo. Kuvamisile ukuthi isiZulu singanikwa isikhathi saso esiphelele esingama periyodi ayisikhombisa ngesonto. Ayancozululwa anikezwe ezinye izifundo ngoba kuthiwa zisemqoka lokhu bese kuyakukhinyabeza ukufundiswa kwesiZulu.

6.9 Izincomo

Ulwazi olunzulu noluxhantile ngezilimi zabomdabu lubalulekile kakhulu ngaphambi kokuba abahleli nabacwaningi bemigomo bafinyelele esiphethweni sezinhlobonhlobo zezilimi. Kubalulekile kakhulu kulabo abahlela izilimi ukuthi baqikelele ukuthi nawo amagama ezilimi zezigodi angasetshenziswa ngoba sebekubeke kaningi ukuthi izilimi zabomdabu sezikhungethwe isihlava sokusetshenziswa kwamagama ezinye izizwe. Abahleli bezilimi ngeke kubasize

ukushaya sengathi ulimi luhlala lumsulwa njalo, lungathakiwe nezinye izilimi zabomdabu.

UThipha (1989) uyakugxeka okushiwo ngochwephesha bezilimi ngokuthi babheka izinto ezincane nezingasho lutho eziqondene nezilimi, bayeke ukubheka okukhulu nokubalulekile. Ochwepheshe bagxibha amagama asuselwe kwezinye izilimi ukuba angasetshenziswa ngoba bethi athunaza izilimi zabomdabu.

Abamhlophe abayizifiki kuleli lizwe baba negalelo elikhulu ekuthuthukiseni izilimi zakuleli lizwe. Kuyo yonke le mizamo yabo emihle kangaka abazange banake ukuthuthukisa ulimi lwesiCele. Bafika basibukela phansi isiCele ngoba nabo bethi siwulimi lwabantu abaphansi nabangafundile. U-Akene, (1971:81), ukubeka ngokuthi maningi amagama athakiwe ezilimini asetshenziswa enhlalweni yabantu, kwezomnotho, kwezombusazwe kanye nasemfundweni imbala. Ukuthakwa nokusetshenziswa kwamanye amagama ezinye izilimi kubangwa ukuthi sekukhona ukuganiselana kwabantu abakhuluma izilimi ezahlukene, ukuhlala nokusebenza esilungwini, ukuhwebelana kanye nokunye. Ochwepheshe bezilimi basembhidlangweni omkhulu wokulondoloza izilimi zabomdabu ukuba zikhule kakhulu ezindaweni zemiphakathi. Amagama amadolobha, imifula nokunye bayakuguqula ukuba kubuyele emagameni abomdabu. Lokho kuzokwenza ukuba ulimi ludlondlobale kodwa ngeke lungabi nawo amanembe ezilimi ezingewona ezomdabu.

6.10 Okungenziwa uMnyango weMfundo

Uhulumeni wobandlululo wasebenzisa izizumbulu zezimali ukusiza ezikoleni ekuthuthukiseni ulimi lwesiBhunu ukuze kube wulimi lukaZwelonke. Kufanele ukuthi esikhathini samanje uhulumeni ophethe izintambo asebenzise lowo mgomo wokuthi lowo owazi ulimi lwabomdabu makathole umsebenzi eMnyangweni kaHulumeni. Lokho kuzokwenza ukuba yilolo nalolo luhlanga

lufunde ulimi lwabomdabu. Kuzoqinisa ukuthi izilimi zabomdabu zingashabalali. Eminyakeni yawo-1965 AmaSwazi ayefunda ngesiZulu ezikoleni zawo. Kusukela ngonyaka ka-1967 kwaqalwa kwafundwa ngesiSwazi. Manje sekukhona nezincwadi ezilotshwe ngaso isiSwazi. Kungaba kuhle nesiCele sifundwe ezikoleni. Abantu bakwaCele baningi ngendlela emangalisayo. Bangaphezulu kwabantu baseNquthu bona abafunda ngesiSuthu.

Ukamwangamalu, (2000:127): uqinisile uma ethi iningi labantu lingeze lazihlupha ngokufunda izilimi zabomdabu, futhi uqinisa ngokuthi:

Children's natural and linguistic experience in the home is the foundation of their future learning and we must build on that foundation rather than undermine it. Every child has the right to have his talents recognized and promoted within the school.

Okuhunyushwe ngokuthi:

Imvelo yabantwana kanye nolimi isisusa sayo kusekhaya lapho zonke izisekelo ezibekwe khona kunokuba lingakhathalelwe wonke umntwana unelungelo lokuba abe neziphiwo ezamukelekayo zikhuthazwe esikoleni.

Ngalesi senzo kuqinisa umqondo nomoya wokuthi ulimi lwasekhaya lusemqoka kakhulu. Ezinye izilimi zakhelwa phezu kwalo ulimi lwasekhaya. Ezikoleni eziningi lolu cwaningo luthole ukuthi izifundo zonke zifundwa ngolimi lwabezizwe okuwulimi lwesibili futhi nalo abangakalubambisisi kahle. Nalabo abalufundisayo ulimi lolo lwabezizwe luseyinkinga enkulu kubona. Abafundi bafunde ngolimi lwasekhaya zonke izifundo ukuze babe nomdlandla wokufunda nokuzithanda izifundo zabo ngoba zifundiswa ngolimi abaluzwayo. Ukufunda ngolimi lwabo kuzonciphisa nalabo bafundi abashiya ezikoleni besafunda amabanga aphantsi ngoba bezibona kungekho qhaza abalibambile ekufundeni kwabo.

Uma sizoqhubeka siphokelele abafundi ukuba bafunde ngezindlela zaseNtshonalanga, kusho ukuthi sisaphokophele ukwakha enye iNtshonalanga

ezweni lakithi eNingizimu-Afrika, futhi okuzokwenza abantwana bethu bangabi ngama -Afrika ngokuphelele.

Kungaba umqondo omuhle ukuthi abomdabu abasephalamende bakhuthaze ukusetshenziswa kwezilimi zabomdabu, ephalamende, komabonakude kanye nakuzo izimbizo noma emihlanganweni yezombusazwe. Yilokho okuyokwenza kukhuthaze kuvuselele umqondo wokuthi ulimi lwabomdabu lubalulekile.

Ucwaningo luveze ukuthi bancane kakhulu abasebenzisa ulimi lwezinye izinhlanga. Lokho kukhomba ukuthi iningi labazali abafundile ngokungakanani. Ngakho-ke labo abathe thuthu ngokufunda bayawafunda amanye amaphepha - ndaba ezinye izinhlanga. Futhi kuzokhumbuleka ukuthi ucwaningo lwenzelwe ezindaweni zakobantu, lapho izinto zesimanje zingekho njengogesi. Nokho uhulumeni useqalile emizini eyimthonselana ukufaka ugesi kanye namanzi. Ukungabikho kukagesi kusho lukhulu kubantu basemakhaya.

Ukwazi ngolimi lwasekhaya kukhomba amandla okuphumelela ekufundeni. Loluhlwano luveze ukuthi baningi abafundi abahlala ezindaweni zase - makhaya lapho izinto zokufunda nokufundisa zingagqizwaqakala ngabafundisayo. Ukuhlala ngokucinana kwabafundi ezindlini zokufundela kuyabathuntubeza kakhulu abafundi. Abawatholi amathuba anele okuba baveze amakhono abo okukhuluma nokudlala imidlalo yobuciko. Futhi kwabona abafundi kabanaso ngisho nesikhathi sokuxoxisana nabazali babo. Abafundi abavela emakhaya nabazali lapho kungekho lutho bathi nesikole asibalekeleli ngalutho lokho kwenza abafundi bakhubazeke bangabi nayo inqubekelaphambili nokukhuthazeka ekufundeni kwabo.

6.11 Okungenziwa nguHulumeni

Njengalokhu loluhlwano luveze ukuthi abantu noma imiphakathi yakwaCele iyaluthanda ulimi lwabo futhi kuyabonakala ukuthi luzoshabalala uma

lungafundiswa. Kungaba kuhle ezikoleni zakwaCele kufundiswe ngolimi lwesiCele. *Abantu bakwaCele nabo mabanikezwe lelo thuba lokuba bafunde ulimi lwabo oluyigugu nolunomlando omude. Lokhu kufunda ngesiCele kuyobavuselela namasiko abo kanye nakho konke ababekwenza emandulo. Ngaleso senzo kuyobavuselela uthando lwesizwe sabo.*

6.12 Ukuqashwa kothisha

Kungaba yisu elingcono ukuthi uma kuqashwa uthisha kuvele ukuthi uyalukhuluma yini ulimi lwesiCele ngoba uzosebenza nezingane ezikhuluma ulimi lwesiCele. Nomphakathi uyomamukela kalula uthisha okhuluma ulimi lwawo. Lolu hlelo luyokwehlisa izinga lokuthi othisha bagxibhe, bachwense izingane ezikhuluma isiCele ezikoleni. Kufanele abantwana bakhululeke, *bazizwe besekhaya futhi bemukelekile kothisha. Liyoncipha negebe elikhona phakathi kothisha kanye nabazali. Leli lisu liyophumelela uma uhulumeni ebambisene nomphakathi. Liyoqeda labo thisha abazishaya isifuba ngokungabanakekeli abafundi ngoba bethi ababona abendawo.*

6.13 Ukuqeqeshwa kothisha

Ukuze lolu hlelo lube yimpumelelo kufanele othisha baqeqeshwe kakhulu ukuze nabo babe ngochwepheshe ekufundiseni ulimi lwesiCele. Kufanele kubhekwe kakhulu amakolishi okuqeqeshela othisha bazi ngamasiko abantu, amasu okufundisa ukuhlalisana kwabantu, nangemvelaphi yolimi nokuthi lungathuthukiswa kanjani.

Njengalokhu ulimi luphazamisekile, ngenxa yezimo ezithize ezibakhona emakhaya, kungaba kuhle ukuba uthisha aqeqeshwe ukuthi angamsiza kanjani umfundi futhi akwazi ukuthi umfundi okhubazwe yilezi zimo angasizakala kanjani. Kungaba semakolishi noma emanyuvesi ukuthatha abafundi abaphumelele ngamazanga aphezulu esiZulwini. Uthisha lowo ozoqeqeshwa

kuhle atshelwe zisuka amadaka ukuthi uqeqeshelwa ukuba ayofundisa isiCele. *Kungaba yisu elihle ukuthi kusetshenziswe othisha asebathatha umhlalaphansi ukuthi basize bafundise isiCele emabangeni aphansi. Kungaba yisincomo esihle ukuba uthisha oqeqeshwayo azuze iqhuzu elithize olimini lwesiZulu okuzohlenganisa ukufundisa, ukufunda kanye namasu okufunda. Lokhu kuyophumelela ngokuthi amakolishi noma amanyuvesi abe nezikhungo zokufundisa othisha labo abasaqeqeshwa kanye nalabo asebesebenza.*

6.14 Ukuqeqeshwa kwabasebenzayo

Kubonakele ukuthi sikhulu isidingo sokuba kube khona uqeqesho lothisha besiZulu. Manje kuyabonakala ukuthi sikhulu kakhulu isidingo sokuthi kuqeqeshwe othisha abazofundisa ulimi lwesiCele. eminyakeni eyedlule isiSwazi besingafundwa ezikoleni, kodwa manje sesidlondlobele kakhulu. Ukuze naso siphumelele kwenziwa zona lezi zincomo zokuthi kuqeqeshwe othisha abafundisayo, abasensimini. *Lolu qeqesho lungaqalwa yiwo kanye amakholeji kanye namanyuvesithi. Bangakwenza lokho othisha, babuye nalokho abakufundile ukuthi bangaluthuthukisa kanjani ulimi, balugcine luze luqhubeke. Kungaba yisu elihle ukuthi othisha abangomakhelwane bahambelane ukuze babonisane ngamasu abangafundisa ngawo.*

UMnyango weMfundo ungalekelela ngokuthumela othisha abazoqeqeshwa kulezi zikhungo uphinde ukhokhe nezindleko. Nakuba lokhu kungaba ngumqansa omkhulu eMnyangweni weMfundo kodwa kungaba nezithelo ezinhle. Kungaba lukhuni nasezikoleni uma abafundi besele bodwa othisha beyofunda kodwa othisha bangafunda ngezinsuku zamaholidi. Imihlangano yothisha ingaluthuthukisa kakhulu ulimi lwesiCele futhi ingaqeda nokugxibhana kothisha kanye nokujeziswa kwabafundi uma bekhulume lolu limi.

6.15 Isiphetho.

Kungaba yisu elihle ukuthi bonke othisha abafundisa ezindaweni zakwaCele, ikakhulukazi labo abafundisa amabanga aphansi balwazi ulimi lwesiCele. Nabo abahloli besiZulu kungaba yisu elingcono ukuba balwazi ulimi lwesiCele. Akudingekile ukuthi abahloli bafunde baze bagogode olimini lwesiCele kodwa bezwe umphakathi ukuthi ukhuluma kanjani. Abahloli bangasiza, baluleke ngezindlela ezintsha zokufundisa ikakhulukazi ukufunda emazingeni aphansi.

Ukuze kube khona inqubekelaphambili ekufundeni nasekufundiseni, kungaba kuhle zonke izikole zihlinzekwe ngemisakazo, nomabonakude kanye namashadi. Omabonakude sebeyingxenywe yamasiko ethu. Singeke sahlukana nawo. Lokhu kungebe ngumthwalo woMnyango weMfundo, kodwa nazo izikole mazilekelele ekuthengweni kwalezi zidingo. Uma kwenziwa imihlangano yabazali, abatshelwa ngokuphelele izidingongqangi zesikole. Kufanele kuthi kuleyo naleyo ndlu yokufundela ibe nomsakazo, nomabonakude kulenge namashadi. Makuphele ukuthi omabonakude nemisakazo kuhlale ehhovisi lothisha abakhulu. Izinsizakufundisa nezincwadi, ikakhulukazi zolimi lomdabu, mazithengwe ukuze abafundi bafunde kahle incwadi zitholakala eduze.

Ukuze silwe impi enqobayo mayelana nokungazi, ukungafundi kubantu bendlu emnyama, kungaba kuhle ukuthi izidingo ezibalulekile njengezincwadi kukhuthazwe abalobi ukuba babhale izincwadi zezilimi zabomdabu. Kulesi sifundazwe saKwaZulu-Natali leli su lezincwadi lingabuyisa isithunzi kuyo yonke imiphakathi. Umqondisi Omkhulu woMnyango weMfundo wake wakubeka ngokuthi kungaba kuhle abashicileli bezincwadi zezilimi zabomdabu bashicilele izincwadi zezilimi zabomdabu. Abantu bayakuziqhenya ngamasiko abo kanye nobuzwe babo uma kulondolozwe ngokubhalwa phansi futhi kuyoletha ugqozi nothando lokufunda (Mercury, 11 July 2003).

Ngokuka Ngugi Wa Thiong, (1981:4), kufanele sivuselele ulwazi lwabantu bomdabu base-Afrika ngokusebenzisa izilimi zabomdabu. Nalokho okwenziwa ngabezinye izizwe, kufanele kuguqulwe kahle ngezilimi zethu zabomdabu. Izilimi zethu mazingacindezelwa yizilimi zezifikanamithwalo. Naye uPillay, (2003:110), ecaphuna uGordiner, (2001:108), ubeka leyo mizwa ngokuthi:

But we writers speak of taking up the challenge of a new century for African literature unless writing in African language becomes a major component of the continents literature. Without this, one cannot speak of an African literature. It must be the basis of the culture cross current that will both buffer and stimulate that literature.

Okuhunyushwe ngokuthi:

Kepha thina balobi sikhuluma ukuba sithathe insele loya lezinkulungwane yeminyaka yezincwadi zabomdabu base-Afrika kube yiyona ngqikithi nesisekelo sezwekazi lase-Afrika, ngaphandle kwalokhu, akukho muntu oyokhuluma ngezincwadi zase-Afrika. Kufanele kube yisisekelo samasiko okuyokhuthaza kunike nogqozingezincwadi zase-Afrika.

Naye uHeugh, (1999:63), uzwakalisa ilaka lakhe ngokubaluleka kwezincwadi ngokuthi:

There can be no equality of education in South Africa until there are materials (text books) in each of the learning areas from Grades 1-12 in all eleven official languages, and until matriculation examination can be written through each of these languages

Okuhunyushwe ngokuthi:

Ngeke kwabakhona ukulingana kwmfundo eNingizimu Afrika kungakaze kwabakhona izinsizakufundisa njengezincwadi kuzo zonke izikhungo zokufundela kusukela emabangeni ka Giledi 1 -12 kuzo zonke izilimi eziyishumi nanye ezimiswe ngokusemthethweni futhi izivivinyo zikaMatikuletshezi zize zibhalwe ngazo lezizilimi.

UMnyango weMfundo uyokuba awudlali ngemali uma ugixabeza abashicileli nababhali bezincwadi ukuba kubhalwe izincwadi zezilimi zabomdabu kuhlangukane nolimi lwesiCele.

Nakuba isiCele sithathwa njengolimi olungaqondile, ngiyabakhuthaza abafundi ukuba mabalusebenzise bakhululeke. Mabangaphoqelelwa ukuba basebenzise ulimi olutholakala ezincwadini kuphela. Kunamagama amaningi amahle esiCele angasetshenziswa kunokusebenzisa amagama ezifikanamthwalo. Ucalteaux, (1994:41), ubona ukuthi labo abasemikhandlwini yezilimi bayesabisa ngokugcizelela ukuba kusetshenziswa ulimi oluqondile. Lesi senzo sokuphoqelela ulimi oluqondile asisihle neze. Siletha indumalo, nokwehlisa isithunzi sabanye abantu. Abantwana bazalwa, bakhulela lapho kukhulunywa lolu lulimi lwesiCele, hhayi lapho kukhulunywa khona ulimi olumisiwe.

Uzungu, (1994:31), uyavuma ukuthi izilimi okungezona ezesiZulu esiqondile kufanele nazo zikhuthazwe lapho kufundwa ezikoleni. Ngiyaqinisa ukuthi uma abafundi bekhuthazwa ukukhuluma ulimi abalukhulumayo emakhaya bangaba ngabaholi abanohlonze emiphakathini yabo. Mabavunyelwe ukwenza izinkulumo mpikiswano ngolimi lwabo lwasekhaya ukuze bakhulume bekhululekile, bengesabi ukuthi sebephule imithetho yolimi lwesiZulu.

Lolu cwaningo luveze, lwavumbulula ukuthi kanti lukhona ulimi lwesiCele kanye neminingwane ngalo ebikade ingakaze ilandelwe ngokuphelele. Le mininingwane ibalulekile kakhulu kochwepheshe bezilimi zabomdabu njengalokhu yenza ukuba izingqondo zethu zijule, zibenzulu lapho sibona ukuthi izilimi zihlangana kanjani nokuthi zavela kanjani. Yiso lesi sizathu esizosiza ochwepheshe bezilimi ukuba balubheke ngeso elibanzi ulimi lwesiCele. UNgubane, (1991:35), uveze ukubaluleka kolimi lwaseNyakatho ngokunjalo nesiCele sibaluleke kakhulu. IsiCele sikhulunywa kakhulu eNingizimu yesifundazwe saKwaZulu-Natali kanti isiNyakatho sikhulunywa, eManguzi, eNgwavuna naseGazini kodwa lezi zilimi zinomsuka owodwa. Ukwembulwa kwesiCele kukhanyisela abantu abanengi ngezinkinga abantwana bakwaCele abahlangabezana nazo lapho befunda.

Kungaba kuhle ukuthi abacwaningi bezilimi zomdabu baqhubeke nokucwaninga mayelana nolimi lwesiCele. Lolu cwaningo lube ngumqalela, sengathi kungaqhutshekwa nokufunisisa okujulile ngesiCele. Ababhali bakhuthazwe ukubhala izincwadi zolimi lwesiCele kusukela emabangeni aphansi.

Kungaba yisu elincomekayo ukuthi nabezenkolo bakhuthazwe ukuhaya amahubo ngesiCele ukuze babone ukuthi isiCele naso siwulimi njengazo zonke izilimi. Nabashicileli bamaBhayibheli bahlele ukuthi bangehumushe iBhayibheli olimini lwesiCele.

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ISITHASISELO**IMIBUZO YOMPHAKATHI**

1. Uyaluthanda ulimi lwenu lwesiGodi isiCele?

Yebo Qha

2. Uyathanda ukuba abantwana benu bafundiswe isiCele?

Yebo Qha

3. Ngabe ulimi lwesiGodi isiCele lwaqedwa ngabafundisi benkolo ngayiphi indlela?

(a)
(b)
(c)
(d)

4. Ngabe kukhona ukuxhumana ngokwanele phakathi kothisha nomphakathi?

Yebo Qha

5. Ngabe othisha bayazibona izinkinga zabafundi?

Yebo Qha

6. Yintoni engase yenziwe ukuze kuxazululeke le nkinga?

(a)
(b)
(c)

IMIBUZO YOMNYANGO WEZEMFUNDO ESIYINGINI

1. Ngomuphi umgomo noma imigomo elandelwayo lapho othisha abazofundisa ezindaweni zakwaCele?

(a)
(b)
(c)
(d)

2. Othisha bayasamukela isiZulu soqobo?

(a)
(b)
(c)

- (d)
3. Othisha balwamukela kanjani ulimi olungelona lwesiZulu?
 - (a)
 - (b)
 - (c)
 - (d)
 4. Yibuphi ubudlelwane obukhona olimini olungelona lwesiZulu?
 - (a)
 - (b)
 - (c)
 - (d)
 5. Kungenziwa njani ukuze kulungiswe isimo sokuqasha othisha endaweni abafundisa abafundi abafunda emazingeni aphantsi
 - (a)
 - (b)
 - (c)
 - (d)
 6. Umnyango wezemfundo uyakukhuthaza ukuba othisha babe nemihlangano yokuxoxisana mayelana nesifundo sesiZulu?

Yebo	
Ngesinye isikhathi	
Qha	

7. Uma kungu “Qha” noma “ngenye inkathi”, ngezphi izinkinga?
 - (a)
 - (b)
 - (c)
 - (d)

IMIBUZO YABAFUNDI

1. Abazali bakho bayaphila?
2. Uma kuhona ongekho, uhlala nobani?
3. Musebenzi muni owenziwa ngu yihlo?
4. Uyihlo wake waya esikoleni?
5. Ngeyiphi incwadi aphumelela kuyo?
6. Musebenzi muni owenziwa ngunyoko?
7. Unyoko wake waya esikoleni?
8. Ngeyiphi incwadi aphumelela koyo?
9. Ngubani okusizayo ekhaya uma wenza umsebenzi wesikole?

10. Ngeliphi iphephandaba olifundayo ekhaya?

- 1 Daily News
- 2 Mercury
- 3 Ilanga lase Natali
- 4 Iso Lezwe
- 5 UmAfrika
- 6 This day

11. Kukhona yini izinkinga enihlangabezana nazo uma nifunda isiZulu?

Yebo Qha

12. Uma zitholakala noma ngesinye isikhathi, ngabe yiziphi?

- (a)
- (b)
- (c)
- (d)

13. Ucabaga ukuthi yintoni engase yenziwe ukuze kukuthazwe ukufunda isiZulu.

IMIBUZO YOTHISHA

1. Ngabe sikhona yini isidingo sokuba kufundiswe ikhono lokufunda?

Yebo Qha

2. Yabahlukanisa abafundi ngokwezigaba lapho befunda?

Yebo Qha

3. Uyafunda ngokuphimisela kubafundi?

Yebo Qha

4. Uyabahlunga yini abafundi ngokwamakhono abo okufunda? Faka uphawu (X).

5. Ngeziphi izinsizakufundisa ozisebenzayo lapho ufundisa isiZulu?

- (a)
- (b)

IZIFUNDO ZOKUQONDISISA

6. Isifundo sokuqondisisa usihlala kangakhi ngenyanga?

- (a)

7. Usihlela kangakhi lapho ufuna kwenziwe izimpendulo ezizobhalwa?
(a)
8. Ngeyiphi imithombo oyisebenzisayo lapho utomula khona izifundo zokuqondiswa?
9. Uyabavivinya abafundi ngamakhono okulalela (listing skills)?
Yebo Qha
10. Ake uchaze indlela noma isu oyaye ulisebenzise ukuze abafundi babe nogqozi noma lokubakhuthaza ukuba bafunde kakhulu kunaleso sikhathi abasithola ezindlini zokufunda

11. Ake uhlele ngokulandelana kwalokho okwenza izinga lesiZulu lehle
- Ukungabikho kwezinto zokufunda.
 - Abazali abangafundile.
 - Ukuphatha esikoleni.
 - Ukungabikho kwemitapo yezincwadi.
 - Abafundi kabakhuthazwa ukufunda ngabazali.
12. Usuneminyaka emingakhi ufundisa isiZulu?
(a)
13. Faka uphawu (X) esikhaleni ngezinga oqeqeshwe kulo ngesiZulu.

Grade 12 I II III IV

PTD SSTD HED OKUNYE